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# THE BOY PROBLEM



# THE BOY PROBLEM

BY  
WILLIAM BYRON FORBUSH

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SEVENTH EDITION



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By WILLIAM BYRON FORBUSH

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## PREFACE

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THE best way to help boys is to understand them.

The purpose of this book is to endeavor to help parents and social workers to understand boys.

The viewpoint is that of a father who has been forced by the exigencies of his vocation to find out how to accomplish his task. The experiences which are used as illustrations for the book are those of one who has been working with boys in a social and religious way for over twenty years. There is also the background of wide and persistent reading.

The book in the form in which it was written several years ago laid much emphasis upon the importance and methods of giving boys adult companionship in their gang life. It has had an influence in the development and extension of this work which has been gratifying to the writer. In the later editions the book has been completely rewritten with the interests of the parent in mind. In this edition the lists of books for further reading have been brought completely up to date.

WILLIAM BYRON FORBUSH.



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"His *intimados*, to confess a truth, were in the world's eye a ragged regiment. He never cared greatly for the society of what are called good people. . . . He had a general aversion of being treated like a grave or respectable character. He herded always, while it was possible, with people younger than himself. His manners lagged behind his years. He was too much of the boy-man. The *toga virilis* never sate gracefully on his shoulders. The impressions of infancy had burnt into him, and he resented the impertinence of manhood. These were weaknesses; but such as they were, they are a key to explicate some of his writings."

— From the preface to *The Last Essays of Elia*.



# THE BOY PROBLEM

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## I

### BOY LIFE

THE period of a boy's life is roughly divided as follows: *Infancy*, from birth to about six; *childhood*, from six to fourteen; *adolescence*, from about fourteen to manhood.

#### **Infancy**

It is not until about six that, with the rise and sensitization of memory, the continent of child-life appears above the sea to vision. Those years of molding and upheaval which we do not remember as to ourselves, and of which it is impossible to secure verbal testimony, though silent, are not unimportant. Physically, infancy is characterized by the most restless, impulsive activity. "The period of greatest physical activity in a man's life ends at about six." The infant is like the wild creatures of the wood, and it is as cruel to confine the physical activities of young children as those of squirrels and swallows. Physically, these activities are struggles for what we call "a constitution." Mentally, they are the outreaching tendrils of instinct to grasp and comprehend the furniture of life. Indeed, the infant boy appears to consist mostly of a bundle of instincts. Of these the simpler ones of grasping, locomotion, curiosity, etc., are means of self-education, but the most marked is imitation. "These instincts are implanted

for the sake of giving rise to habits. This purpose accomplished, the instincts, as such, fade away." Memory is now almost entirely concrete, and the infant cannot reason because he has no frontage. The imagination is active but crude; as his intellect awakes the child questions omnivorously, but he is credulous and superstitious. Religiously, his ideas are primitive; conscience is vague; he is "an innocent Pharisee"; the will is as yet untrained and uncontrolled; endeavor is wholly self-regarding, and the infant's religious life consists simply in practising the things that he has learned are right.

**Childhood** Childhood is marked by less violent but more self-directed physical activity; in its earlier part by frequent contests with the contagious diseases, and a further struggle for constitutional vitality (with a peculiarly sickly year at about eight); the development of the higher instincts rather than those of a merely animal quality; and the emergence of the memory, the emotions, the imagination, and the self-consciousness. This period is a continuation of the first rather than the introduction to the third. These first two form that age of immaturity and dependence, longer than that granted to any other of the animal order, given to childhood for its protection and preparation in the home and the school for the larger tasks of social and independent manhood.

**The Instincts in Childhood** The instinct which is most prominent in this period is the play-instinct. It is both expression and means of education. It expresses the awakening instincts, and so teaches us what the child's nature is. It is the natural way by

which the child finds out things. The child's manner of play at different ages is distinctive. Mr. Joseph Lee classifies the child in play as, in order, in the dramatic, the self-assertive, and the loyalty periods.

The infant plays alone, by creeping, shaking, fondling, etc., developing the simpler instincts through curiosity and experiment. The boy-child begins to imagine and to personify in his games, and wishes often to play with others. But that this social instinct is as yet incomplete is shown by the fact that in games it is each one for himself; the team-work so admirable among young men is entirely lacking, and even in playing team-games each player seeks his own glory and repeatedly sacrifices the welfare of the team to himself. To take advantage of this play-instinct, which enfolds in itself so many other instincts, is the newest problem in education.

We may trust the school-teachers to utilize this play-instinct to its fullest in the schoolroom in so far as there is opportunity. But it remains for us in the home to do what the hurried teacher has little chance to do, — develop and encourage that side of the instinct which is expressed in the exercises of dramatic play and story-telling. If we are to have a generation of men who are more than money-grubbers, there must be a long era of free fancy in childhood, and, what with fairies driven out of the forests, and the forests themselves cut down, and Santa Claus exiled from the home, and gnomes unknown in the firelight, — because we have no more firelight in our modern houses, — it is a very hard thing to do. Something may be accomplished by people who are willing to try to do what

Alice did after the White Rabbit left her — find the golden key and peer once again into that Wonderland where Master Fourfeetfour lives, into which it is no use to hope to enter unless one performs that feat so much harder than being a child, namely, becoming one.

The nearest approach to the proper state of mind possible to an adult seems to be to be rested and to try to look pleasant. This is the only feeble imitation of perpetual youth which most of us can reach, but it may do as a point of contact. It is as important for a parent to take time to be happy as to take time to be holy.

A friend of mine has remarked that when the Almighty made the first man he made the world significant, but that when he made the first boy he made it interesting. He further went on to say that if God made man out of dust, he surely made boys out of dust and electricity. "It is the electricity that constitutes the boy problem."

Avidness (?)  
of Life

The electricity of childhood consists chiefly of Avidness of Life. The boy is all alive and alive all the time. His tendency to yell is simply the escape-valve of periodic physical explosions. Neither the good nor the bad boy dies young. By ten years of age the boy is perfectly healthy, having had all the contagious diseases, except falling in love. He goes to bed dressed in order to be up in time for the whole of an anticipated to-morrow. It is hard to get him to bed at all, he is so afraid some fun may happen in the world while he is asleep that he may miss. It is this, I am sure, more than fears of what some one calls "the predatory dark," that makes him linger. And much of the time

when he is awake he is like the man Paul knew, caught up into the third heaven, and whether in the body or out of the body I cannot tell, God knoweth. His conception of being grown up is, like what Ian Maclaren said was the English business man's idea of heaven, a social function to which an invitation is an honor, but which it must be highly tiresome to attend.

**Kingdom of Now**                      To children everything is in the Kingdom of Now. Materials are gathered from its oldest sources, but they are all stamped with to-day. You have heard of the Sunday-school teacher who told the story of Elijah with a vividness born of a trained pedagogue's instinct, and bethought herself at the close to ask the boys at what era they supposed his heroic deeds occurred. "Last week" was the unanimous response. As boys, "we were the new heirs of creation not yet finished, and taking kindly to our original dust. If our sires were already looking forward to an inheritance beyond the grave, to us more particularly belonged the earth and the fulness thereof. We possessed the land and the sea. We diffused our own radiance, and the very skies were blue for our sake."

Cannot we keep this winsome eagerness which so few adults of our time have succeeded in retaining? Or must we crush it out in the processes of education? Dr. Stanley Hall once said that the real fall of man is to do things without zest.

**The Use of the Instincts**                      I spoke of the instincts as tendrils. They are the tendrils of character. The trite analogy of the tadpole is the most forceful one we have. The tadpole has a tail,

which disappears when he becomes a frog. Apparently we might as well amputate this useless and unsightly appendage, but if we do we shall never have a fully developed frog. These savage instincts have no place in mature manhood, but if we commit surgery upon them, instead of using hygiene, we shall never get real manhood. Dr. Balliet was referring to the instinct of pugnacity once when he said: "If you crush the fighting instinct, you get the coward; if you let it grow wild, you have the bully; if you train it, you have the strong, self-controlled man of will." ,

It was Dr. Balliet, again, who remarked that the instincts form what has been known as "original sin." Gerald Stanley Lee has also said that "the mischief in a boy is the entire basis of his education." A boy could be made into a man out of the parts of him that his parents and teachers are trying to throw away." Now, of course, it is nonsense to say that original sin, or any other, when it is finished, bringeth forth holiness. The query is whether we have been correct in calling mischief and natural instincts original sin, when their chief harm is not that they are wrong, but that we adults find them annoying. Is it not possible that if we take out of a boy, or neglect in our intercourse with him, the desire to play, move about, make a noise, and find out things by experiment, to whittle, camp out, and give shows, we are using surgery where simple hygiene is called for? "I am the tadpole of an archangel," Victor Hugo once extravagantly exclaimed. Even in making archangels it seems extremely probable that we must expect and await the tadpole stage. If the man is to retain a wholesome humanism it

must emerge from the joyous savagery of his own childhood.

The years between five and twelve in childhood are the seven full years of Joseph's vision, during which the chief part of wisdom is to store up food for the leaner years that are to come.

## **Habits in Childhood**

During this period the boy has been changing from a bundle of instincts to a bundle of habits. The trails are becoming well-traveled roads. Boyhood is the time for forming habits, as adolescence is the time for shaping ideals. This is the era for conscience-building, as the later is the era for will-training. Politeness, moral conduct, and even religious observance may now be made so much a matter of course that they will never seem foreign. The possibilities for wise parenthood to preempt the young soul for goodness are incalculable. We who are older know, as children cannot, that the habits formed in this period are strongly determinative of the future trend toward righteousness or wrong. Upon the very molecules themselves an implacable and unerasable register is being made.

One reason why this is true is because verbal memory is more acute than at any other period. "The best period for learning a foreign language ends before fourteen." This power of absorption forms the characteristic of this second period. Our duty now is to feed the child. The boy of this period who was asked what he regarded as the essentials of a good church boys' club and who replied succinctly, "Feed and fun," summed up the needs of his age most excellently. The boy can absorb more nutriment and also more informa-

tion, more helpful or hurtful facts, more proverbs of wisdom, more Scripture and hymns, for future use, than ever again in his life. In this absorptive rather than in an originative quality is the strong distinction between this period and that which follows.

**Age of Law**                      Another reason why drill counts so strongly in this period is because it is peculiarly the Age of Law. Sir Joshua Fitch says it corresponds to the Exodus and Leviticus stage of Israel's development. Children now have the sense of authority and conformity even in their games. All adults are to them gigantic Olympians, and they are willing to accept the dictates of these lawgivers without asking why.

**Sense of  
Personal  
Responsibility**              Together with the ideas and ideals which the boy absorbs by precept and imitation there begins to appear sometime during this period the **Sense of Personal Responsibility**. This manifests itself not in the form of intellectual doubt or deep inquiry, but rather in the acknowledgment of being under law. The dawn of the sense of personal responsibility is often most painful. In infancy conscience was mostly hearsay, and the child would now fain prolong his too brief lease of the Garden of Eden. But here stands the angel of the flaming sword to tell him that henceforth he must earn his own moral decisions and, what is immediately more bitter, suffer for his own mistakes and misdeeds. Life is no longer merely a play, with acted parts. It is now the real thing.

**Love**                              The boy of this age is not mere animal. His emotional instincts are growing. And of these love is one of the deepest and



one of the first. Although it be true, as Paolo Lombroso says, that "the child tends not to love but to be loved and exclusively loved," yet his early attacks of love mark the brightening dawn of the social and altruistic instincts; and so love for mother, for teacher, for some older friend who is an ideal, love for truth which is so startling in the unperverted child, love for God and good things as he and they are understood, — these are all characteristic of the warm-hearted days of boyhood.

"But," adds an unknown writer, "nothing was so rare among us as a self-confessed and mortified sinner; for in those days our sins distinguished us more than our virtues did afterward. Besides, humility was an unknown sentimentality with us. Our very Pharisaism consisted in thanking our heavenly bodies that we were not as good as some were." The religious life of a normal boy between six and twelve consists of good will and good conduct.

## **Reproducing the Race Life**

The psychologist, who believes that each child reproduces the Race Life, regards the years of infancy as rehearsals of prehistoric and feral ages, and the years of early childhood as reproductions of the protracted and relatively stationary periods of the barbarian days. It is because these ages were so long and so deep, because man has been a savage so much longer than he has been a Christian, that this subconscious heritage needs to be recognized, and the work of habit-making, which is the analogue of that past, must, during childhood, be made the central endeavor of all nurture. This work of nurture Dr. Coe finely calls "capturing a boy's pre-

suppositions." It is conscience-building. We do well probably to button our own moral codes, like aprons, around the child for a time, but we do better if we train him always to "speak the truth in his heart."

These barbarous manifestations are modified constantly by the fact that the child is living in modern conditions and influences. Says an editorial writer in the *Independent*: "We were cave-dwellers who stormed sixteenth century castles; Roman centurions setting up modern republics; we were Don Quixotes in valor; martyrs and fanatics in religion, but at heart we were always communists, who understood the common law of possession better than some latter-day economists."

In summary, we may call this the Old Testament era of the boy's life. The Bible, that marvelous manual of pedagogy, has been thought to reflect in either Testament childhood and adolescence. "The key of the Old Testament," says Sheldon, "is obedience." This we have said is the key to childhood. The law must come before the gospel, the era of nature before the era of grace. Those old heroes were only great big boys, and it is an underlying sympathy with them which explains why boys of this age prefer the Old Testament to the New. There are sound reasons why it should first be taught them.

<b>Religion in Childhood</b>	Especially in religious ideas are boys under twelve much like the ancients. Many times they actually pass through the stages of religion passed through by primitive peoples, namely, nature worship, mythology, fetichistic superstition. The contents of many a boy's mind and
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pocket reveal a recourse to charms, incantations, and anthropomorphisms. At the best the God of one's childhood is but a great man, and it is a solemnizing fact that he often bears the face and nature of the child's own earthly father.

"Having no enemies to forgive, our prayers were short, but our faith was expansive. We believed everything and sighed for more. Somewhere in the cool green shadows were good spirits that we never saw, whose influence our little pagan souls confessed. We dealt in miracles and prophecies as sincerely as ever did a Hebrew prophet. A chirruping cricket was the harbinger of fortune; if the leaves of a little whirlwind passed but once around our devoted heads we were invincible, and should a butterfly chance to brush our cheek with its happy wings, that was a token of joys to come. All things were to us the signs of blessings."

Dr. Coe, in tracing the normal religious development of a child of this period, shows that from the first the sense of dependence, which is the oldest and earliest type of religion, is answered to by a world of persons in the home. During this nature-worship period the child is led to discriminate between his parent and God. The age of fairy tale that follows corresponds to the myth-making period in history; and here, again, the question-impulse leads the child on into a world of higher and truer ideals. Then in the law-period "the family is the moral universe of the child," but the child soon discovers that "the parents are not the source of the law but the subjects of it, and so he projects into his ideal world a supreme moral will."

## Adolescence

Adolescence is bounded at the beginning by approaching puberty, and at the end by complete manhood. The so-called American boy, who was really a Persian in his love of war, or an Athenian each day telling or hearing some new thing, or a Hindu in his dreams, or a Hebrew in his business sense, is rapidly coming down through the millenniums, and has reached the days of Bayard and Siegfried and Launcelot.

It is the time of change. ' By fifteen the brain stops growing in girth, the large arteries increase one-third, the temperature rises one degree, the reproductive organs have functioned, the voice deepens, the stature grows by bounds, and the body needs more sleep and food than ever before.

## The Emotional Age

" Puberty," says Dr. W. S. Christopher, " is the period of greatest strength and endurance and capacity for the mass of children. It is also the period of life when every feature of the physical being finds its greatest range of variety among individuals." It is the emotional age. No songs are too gay, no sorrows ever so tearful. It is the time for slang, because no words in any dictionary can possibly express all that crowds to utterance. It is the time for falling in love most thoughtlessly and most unselfishly. The child wants to be entertained constantly. This is a natural condition. " It is as necessary to develop the blood-vessels of a boy as crying is those of a baby." It is the enthusiastic age. The masklike, impassive face at this age is a sign of a loss of youth or of purity. " He who is a man at sixteen will be a child at sixty."

This emotional, restless disposition, which is so closely associated with rapid and uneven growth, the new sense of power and of self-life and dreams of adventure, is often manifested in a craving to roam, to run away from home, to go to sea.

There is a certain wild generousness and rude piety about this adventure-period. With what brilliant insight Mr. G. K. Chesterton has characterized it! "This feeling for strange faces and strange lives, when it is felt keenly by a young man, almost always expresses itself in a desire after a kind of vagabond beneficence, a desire to go through the world scattering goodness like a capricious god."

Physical restlessness is often associated with intellectual restlessness and curiosity. It is a time of stubborn doubts, painful and dangerous, but signs of mental and moral health. Starbuck fixes the acme of the doubt-period at eighteen. Together with the doubts there is frequently an obstinate positiveness, so that, as Gulick says, "The boy is a skeptic and a partisan at the same time." For several years after twelve a boy is apt to be filled with the feeling that there is something about himself that needs to be settled.

This widening of interests, emotional and intellectual, is accompanied by a gradual social broadening. While in the early part of this period egoistic emotions are apt to be disagreeably expressed, vented sometimes in bullying and again, in an opposite way, by extreme self-consciousness and bashfulness, this sooner or later develops into a clearer recognition of one's self and a finer recognition of others. Adoles-

**Social Development during Adolescence.**

cence has been termed an unselfing. There is a yearning to be with and for one's kind. This is seen in the growing team-work spirit in games, in the various clubs which now spring up almost spontaneously, in the slowly increasing interest in social gatherings and in the other sex.

Gang Loyalty     The suddenness with which loyalty to the gang is felt is illustrated by this story told by Mr. M. D. Crackel, superintendent of the West Side Boys' Club of Cleveland. The boys were lining up on the gymnasium floor for a game. Two divisions were being formed by taking each alternate boy. For convenience, one group was designated the "A's," the other the "B's." The leader found that a mistake had been made in counting, and he asked the nearest boy to transfer from one side to the other. "Not much!" responded the loyal lad; "I'm an 'A' man to the backbone!"

Mr. J. Lewis Paton, the headmaster of the Manchester, England, high school, illustrates how readily this gang-spirit begins to shape ethical codes of conduct by the following incident: When Wellington College was founded, it was arranged, in order to prevent confusion, that one half the boys should report on Monday and the remaining half on Tuesday. One boy came on Tuesday, and in the course of a stroll proceeded to make a suggestion to one of the veterans of Monday. He proposed a certain line of action, whereupon the veteran observed, "We don't have anything of that sort here."

It is probably from the gang that most boys learn first how to codify their conduct, and while this code of

honor is imperfect, it is apt to be pretty sound. This list of "things a feller won't do" soon becomes such a mighty judgment of the individual conscience that, as Mr. Paton goes on to say, "Of no other society can it be said with more truth that whatsoever sins it remits, they are remitted, and whatsoever sins it retains, they are retained." Parents may have slaved a life long; they may have made the inculcation of morals a daily care; these new companions have been known only six days, but they are Public Opinion.

The fact that the gang-spirit is born in play no doubt explains its fascination. As Jean Paul says, "The first social fetters are woven of flowers."

The code of the boys' gang has the same fundamental element as that of the thieves' gang — loyalty. Whether it has more than that depends upon who is the leader. Now loyalty is a much overestimated virtue. It means little more than organized selfishness. As Miss Addams has pointed out, it relates itself to medievalism and is not near so fine a thing as companionship. Loyalty means to follow a leader, to protect each other, right or wrong, and often to prey upon outsiders. It means that in nations as well as in gangs. But companionship is loyalty lifted up to the level of following not a leader, but an ideal, doing things not because the strongest says so, but because they represent the ideals of the group. There is no limit to the height of level to which companionship, under enlightened direction, may carry a group of boys. An Early Risers' Bible Class and a Student Volunteer Band are the incredible actualities found among groups of boys in the Young Men's Christian Association, and even if they represent

artificial standards and forced precocity, they seem to be genuinely pursued and enjoyed.

The way the gang-ethics evolve is through the mob-spirit — that blind, conscienceless movement of men when in contact, which is seen in such extremes of manifestation as the French Revolution and the modern revival meeting. Its result is conduct with and for the tribe such as no boy would ever think of accomplishing when by himself, a sort of least common denominator of the ethics of the constituent individuals. A group of boys is on its way to school. They pass beneath Farmer Snodgrass' overhanging apple-trees. One boy has a stick in his hand, and as he carelessly throws it up into a tree it brings down an apple. "I'll bet you can't do that," he remarks to his nearest companion. That lad, to make sure, tries it with a stone and succeeds. Others grasp stones and make the same experiment. It is not long before all are up in the tree, pocketing and throwing down apples. No one of them wants any apples; all have just had breakfast, and there are apples in plenty at home, but the contagion of the group has carried them whither they would not. The boy who can resist such an influence, electric with enthusiasm and barbed by ridicule, either upon any one occasion or continuously, is either a natural-born leader of others or a misanthrope.

## Gang Schooling

The dangers of the gang are at first sight more obvious than the opportunities. Yet there are some things a boy learns through the gang which he can learn in no other way. When I see a city boy who wears gloves and has the high hand-shake, I wish fervently that the gang



might get hold of him. The only place where a boy can learn the brotherhood of man is in the school of the gang. Sometime in adolescence, probably between fourteen and eighteen, most boys have what might be called an anti-domestic instinct. They would rather be anywhere else than at home. This truancy from the home is because the home, and particularly the modern home of one or two children, is not a large enough social circle for the suddenly expanded heart of the boy. Out among his peers God intends that he shall go, to give and take, to mitigate his own selfishness and to gain the masculine standpoint which his mother, his nurse, and his school-teacher cannot give, and to exercise a new power, which is one of the most precious ever given to man, that of making friendships.

The centripetal power of a gang is almost always represented in one person. If he be within the gang, as is usually the case, it is that virile lad who has constituted himself the chieftain. He is the key-boy of the group. If it be a person outside the gang, it is the adult whom the group has agreed to make its hero.

**Hero-Worship** For the thing that is at the bottom of the most lawless gang is a good thing. It is hero-worship, and hero-worship is, of course, a form of idealism. Some one has said that boys always idealize in biography. They don't crave to be chaste, honest, religious, and no boy likes to be called "a good boy," but they are quite willing to be like strong men who may perhaps have all these qualities. For it is strength that makes a man a boy's hero. He likes the dime novel, because men there are fierce

and forceful. He would much rather shake hands with Jim Jeffries than with G. Campbell Morgan. On the walls of his room the portraits of Theodore Roosevelt and the latest prize-ring champion face you side by side, because each in his way is strong. So of his contemporaries. It is not the godly deacon to whom he doffs his cap, but the brawny, profane blacksmith, the adventurous blackleg, the tramp with a story, who really win his admiration. It may partly be the fascination of meeting men who are still in the feral state that helps account for the strange associates whom he craves. And so the gang leader is the strongest boy, and the gang wants to do strenuous things and the gang's ideals are physical and brutal.

Yet, strangely enough, sympathy is a quality which also wins a boy or a gang of boys. The tramp is a hail-fellow-well-met. The seducer of boys is sentimental with them. And the reason why women sometimes get into the confidence of the gang, and even become gang leaders, is because they sometimes try to know how a boy feels. A boy loves, in his hours of gloom, to share with some understanding heart that self-pity which is one of humanity's moody luxuries, or to tell over, in hours of gladness, the garrulous annals of a day of joy. And we all know what a word of encouragement has often meant to a boy.

"Your son Tom seems to have gotten over being round-shouldered. Every time I've seen him lately he's been standing up like a man."

"Yes, after years of scolding him for his stooping I tried a new plan."

"What was it?"

\ “I said to him, one day, ‘Tom, what a magnificent chest you have!’ ”

It is an interesting question as to whether it is the duty of adults to encourage or to ignore this gang instinct. Social workers are divided in opinion. Some woo boys by trying to turn street gangs into house clubs, and discipline them, when they become obstreperous, by turning them all out and then readmitting all but the ringleader. Others put boys of the same gang into different clubs and never allow a boy to remain with the same group a second winter.

## Using the Gang

As for myself, I have always stood for the gang. I have found in church work that, no matter how carefully one tries to reach boys individually, the results he gets are gang results. Strong-willed boys lead the gang even into religious confession. Weak-willed boys follow, and their own decisions are confirmed by the action of the group. I have seen a gang reverse its ways under tactful guidance. I remember once having a group of street lads associated with me in an organization of boy knighthood in a church, who became leaders in getting up a fair on the parsonage grounds. Some of their schoolmates, passing by, began to throw stones over upon the tents. Instantly their war-cry rang out, “Knights of King Arthur to the rescue!” and the whole group, which a few weeks before would have heartily engaged in the same act of mischief, sallied out, with equal heartiness, to chastise the marauders.

In the home, at any rate, I think our best part is to use the gang for all it is worth, to chaperon it unobtrusively, to win its gratitude by suggesting fun when

## THE BOY PROBLEM

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its own resources give out, and to try to enter into its activities with something more than a spirit of resignation. I said "the gang," but I ought to have said the *gangs*, for the peculiarity of brothers is that they never play together when they can play with an outsider, and they never belong to the same gang. The vaccine of maternal sympathy generally makes the gang instinct harmless, for it is to be noticed that the worst boy, if he is a visitor and is watched, becomes bland and plastic and even almost pious.

The boy I pity is the boy who is the outsider, poor little old man, who has not been admitted into any of the mystic fraternities of the playground, and whose resource has to be books and botanizing and playing with girls or little boys! I don't know whether he misses as much as he seems to, or is as lonely as he looks, but while I have a fancy that he usually grows up to be very rich or very good, I also feel that he is always an exile from paradise.

**Spiritual  
Development  
during  
Adolescence**

This is also a time of moral activity and ideals. "A new dimension, that of depth, is being added." "Character in infancy is all instinct; in childhood it is slowly made over into habits; at adolescence it can be cultivated through ideals." Boys now begin to day-dream and make large plans. A boy is capitalized hope. He may become morbidly conscientious or painfully exercised with the search for absolute truth. Those very emotions which lead to bullying and showing off are capable of being diverted into courage and chivalry. This is the age of hero-worship. On conversion at this age many are eager to exercise

their social consciousness and emulate their heroes by becoming ministers or missionaries or slum workers or men of achievement. Boy-ideals are always immediate. Like a vine, they must twine around some standard. As Prof. H. M. Burr says, "If the boy's ideal of manhood is Fitzsimmons, he immediately sets about punching some other boy's head. If he thinks the life of an Indian the ideal, he straightway takes to the woods or whoops it up in the alley, as the case may be." For this reason the wise boys' club leader who proposes an attractive new plan will take heed always to carry it into effect at the very next meeting. The encouragement and direction of these ideals into orderly and definite channels is a matter of infinite importance.

But the peculiarity of this period that most attracts attention is that of crisis. It seems to be well proven that there comes a time in the adolescence of almost every boy and girl when the various physical and moral influences of the life bear down to a point of depression, and then rise suddenly in an ascending curve, carrying with them a new life. There is first a lull, then a storm, then peace; what results is not boy, but man. This crisis, in religious matters, is called conversion, but is by no means confined to or peculiar to religious change. "It is," says Dr. Hall, "a natural regeneration." If the Hughlings-Jackson three-level theory of the brain be true, there is at this time a final and complete transfer of the central powers of the brain from the lower levels of instinct and motor power to the higher levels. "It is," says Lancaster, "the focal point of all psychology." Dr. Starbuck's careful though diffusive study shows that this change is apt

to come in a great wave at about fifteen or sixteen, preceded by a lesser wave at about twelve, and followed by another at about seventeen or eighteen. It consists in a coming out from the little, dependent, irresponsible animal self into the larger, independent, responsible, outreaching and upreaching moral life of manhood. Professor Coe says: "I do not think it should be called conversion, but commitment. It is a ratification rather than a reversal." He also shows that the first wave is that of most decided religious impressibility and of spontaneous spiritual awakening, although the number of conversions that can be dated is greater in the second period.

There is a marked difference in the way this "personalizing of religion," as Coe calls it, comes to boys and to girls. With boys it is a later, a more violent, and a more sudden incident. With boys it is more apt to be associated with periods of doubt; with girls with times of storm and stress. It seems to be more apt to come to boys when alone; to girls in a church service.

Next to the physical birth-hour this hour of psychical birth is most critical. For "at this formative stage" — I quote from the Committee on Secondary Education — "an active fermentation occurs that may give wine or vinegar." "This," says President Hall, "is the day of grace that must not be sinned away."

The period of adolescence is by many divided into three stages, embracing respectively the ages from twelve to sixteen, sixteen to eighteen, and eighteen to twenty-four. These might be termed the stages of ferment, crisis and reconstruction. Mr. E. P. St. John classifies them as physical, emotional and intellectual

stages. Coe marks them as impulsive, sentimental, and reflective. Rev. Charles E. McKinley marks them in character as solitary, self-willed, and social, and in result as discovering personal freedom, discovering life, discovering social relations. The three waves of religious interest correspond with these stages. I have not attempted to classify the phenomena of these stages here, desiring rather to give the impression of the period as a whole. Most of the phenomena which I have spoken of begin in the earliest stage, reach their culmination in the second, and begin in the third to form the fabric of altruism and character. Of course the instinctive, the sensuous, and the sentimental are apt to precede the rational and the deliberative.

While we may not pretend to comprehend the whole philosophy of the entrance into the religious life, there are some things which seem to be assured. Such are these: The boy is not irreligious; he is rather in the lower stages of the religious life, the imitative, habituated, ethical stages. Conversion is the human act of turning to God, not a special cataclysmal kind of experience during that act. Mr. E. M. Robinson has put the various ways in which boys seem to enter the religious life in a homely but vivid statement:

“Boys enter the religious life in at least as many ways as they enter the water for swimming: (a) Some plunge in — a definite decision which settles once for all what their attitude toward right and wrong shall be, what their relation to their God shall be. (b) Some wade in — deliberately, cautiously, step by step, each step revealing that another step is desirable. (c) Some run in a little way and then come out again, but con-

tinue to run in a little farther each time, till at last they swim off — a number of changes of mind. (d) Some are forced in. They may, finding themselves in, decide to remain, or they may make frantic struggles to get out. (e) Some sit down on the beach and simply let the tide come up about them, till it floats them off — by not resisting the tide about them they practically accept the situation. A boy enters the religious life by deliberate, comprehensive decision, by an accumulation of little decisions, by non-resistance to influence about him, which is a decision. In all cases, by his own choice accepting, or 'decision.' ”

These differences seem to be temperamental, where they are not partly artificial. The kind of crisis will be of the kind that is sought for. In one church the child is taught to believe that he is by the covenant a child of God. At adolescence the confirmation class awaits him and his crisis is likely to be one of forming fresh ideals only. In another communion boys are told that they are children of the world and the flesh, if not of the devil, and they expect, strive after, and very often attain a very sharp crisis of definite religious purpose.

Nature seems to point to a proper time in the development of a boy when the psychical crisis should be expected and encouraged. If it be hastened, John Stuart Mill's well-known simile applies, that such children are like too early risers, conceited all the forenoon of life and stupid all the afternoon and evening. If it be delayed, conversion is apt to be aridly intellectual and to miss that emotional glow which is the beautiful birthright of the soul.



**The End  
of the  
Plastic Period**

We are evidently approaching the End of the Plastic Period. The instincts have all been given. The habits are pretty well formed. There is plenty of time to grow, but not much to begin. The character of most boys is fairly determined before they enter college. Now the father looks one day into the eyes of what he thought was his little boy and sees looking out the unaccustomed and free spirit of a young and unconquerable personality. Some mad parents take this time to begin that charming task of "breaking the child's will," which is usually set about with the same energy and implements as the beating of carpets. But the boy is now too big either to be whipped or to be mentally or morally coerced.

We hesitate whether to be more afraid of or alarmed for this creature who has become endowed with the passions and independence of manhood while still a child in foresight and judgment. He rushes now into so many crazy plans and harmful deeds. Swift states that a period of semi-criminality is normal for all boys who are healthy. Hall calls it an age of temporary insanity. This age, particularly that from twelve to sixteen, is by all odds the most critical and difficult to deal with in all childhood. It is especially so because the boy now becomes secretive; he neither can nor will utter himself, and the very sensitiveness, longing and overpowering sense of the new life of which I have spoken is often so concealed by inconsistent and even barbarous behavior that one quite loses both comprehension and patience. These are the fellows who, though absent, sustain the maternal prayer-meetings.

## THE BOY PROBLEM

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The apparent self-sufficiency of the boy at this period causes the parent to discontinue many means of amusement and tokens of affection which were retained until now. The twelve-month-old infant is submerged in toys, but the twelve-year-old boy has nothing at home to play with. The infant is caressed till he is pulplike and breathless, but the lad, who is hungry for love and understanding, is held at arms' length. This is the time when most parents are found wanting. And in this broad generalization I do not forget what Madonnas have learned in the secret of their hearts and from the worship of the Child, nor what wise Josephs who have dreamed with angels have been patient to discover.

Love and waiting must now have their perfect work. Cures by the laying on of hands are to be discouraged. The father, whose earlier task was to be a perfect law-giver, must now become hero and apostle. It is a comfort to know that this era will pass swiftly away and that the child will suddenly awake from many of his vagaries and forget his dreams. There is a certain preservative salt of humor, common to boyhood, and demanded of parenthood during this trying era, by means of which children often grow up much better than their parents can bring them up.

**The Will  
during  
Adolescence**

Our last glimpse of this conservatory of young life shows us the habits fullgrown and the instincts budding successively into fresh ones. These bud-dings or "nascencies" I will refer to again. Here is a heap of knowledge, much of it undigested, and some of it false. Here, too, if he has passed the crisis I spoke of, is the little new plant of faith. There was a faith

he had before which he had borrowed from his mother, but a man cannot live his whole life long on a borrowed faith. It is new, it is little, but it is his own, and it is growing. But here is something strange. Strong, vigorous, fearful at first, and afterward dangerous looking, here is a plant that has suddenly taken root and grown bigger than all. It is the Will. That is what all this storm and stress mean. This is what is born in the emergence from the dependent to the independent being. Shall we pull it up and throw it away? What! and leave him a weakling child through life? Shall we bind it down? What! and maim him forever? Let it grow, but let it grow properly. This will is dangerous but needful. You can't have births without some risks. If this boy is ever to be a man, it will all depend on what is done with his will. The principal thing a boy has to do before twelve is to grow a conscience. The principal thing after that is to get power to use his will.

Social pedagogy in dealing with a being who is now coming to have a social nature pays its first and chief attention to will-training. For there is no more important, more neglected subject. It is an art, as one tersely says, "which has no text-book, and of which it is impossible to write one."

The public school fails in will-training because it gives the will no exercise. "Our schools," says William I. Crane, "permit us to think what is good but not to do what is good." The home, especially the city home, fails for the same reason. The child's attention has been shared by a thousand sights, nothing holds him long, and he cannot find ways to use his in-

instincts actively. The Church fails because it has tried the wrong thing; it has taught the children to examine their spiritual interiors and to sing, "Draw me nearer till my will is lost in thine," and not to hallow their wills, as Phillips Brooks wisely said, "by filling them with more and more life, by making them so wise that they shall spend their strength in goodness."

General Francis A. Walker was the first to show just what the country did for the boy. He used the simple illustration of the squirrel seen on the way from school, the trap designed and built for his capture, and the successful result. There was a single keen interest, a natural instinct awakened, that instinct exercised by a voluntary muscular effort carrying an originaive task to completion: result, not merely a captured squirrel, but strengthened will power. Says Horne: "Catch the instinct in the act and direct it toward a legitimate object. To do so skilfully is actually to fashion the good will."

With this hint social pedagogy goes to work. "You can only get a purchase on another's will," James says, "by touching his actual or potential self." Hall says, "Will is only a form of interest." We trained the boy's conscience, his passive self, by filling his mind with rules, but we can train his will, his active self, only by interesting and making active his instincts. Lancaster says, "The pedagogy of adolescence may be summed up in one sentence, Inspire enthusiastic activity." I spoke of the "nascencies" of instinct. Every little while an instinct pops up in a boy's mind and feebly feels for utterance. If it is not noticed it sinks back again to rest, or it becomes perverted. All

boys have the constructing instinct. If it is neglected it either fades away or becomes the destructive instinct. Some wise man sets the boy to whittling or modeling, and the instinct becomes an ardent interest. Such happy alertness, thinks Mosso, was the encouragement that made a Raphael and a Da Vinci. It will satisfy us if it gives our boys the good instead of the evil will.

It is also a curious fact that a multiplicity of interests just at this time multiplies rather than diminishes the power of acquisition. Thus social pedagogy may use many instrumentalities to encourage the interested and self-directed activities of boys in maturing their wills into principle and character.

**Responsibility**      In speaking of will in its relation to moral character, the important thing to say seems to be that every boy by the time he has begun to be a man needs more than anything else in some way to have gotten the habit of having a first-hand relation to righteousness. "The moral man," as John W. Carr says, "obeys *himself*."

**"I-must"**      I have been saying that boys are  
**Boys**      divided into two grades, the "you-must" boys and the "I-must" boys. The former grade is of those to whom these two words "you must" need to be instantly reiterated by others — parents, teachers, employers, older counselors. The "I-must" boy is the one whose own conscience has seized the scepter of authority; who no longer needs to be governed by outside consciences or to be held up by props. Jesus used this very phrase when, after a typical boyish experience, he spoke this resolve in the temple: "*I must* be about my Father's business."

I appreciate the value of parental training, I realize how important a part of his moral education is the molding of a boy by his peers, I know how the emotional quickening of a "conversion" is sometimes the gentle shock that seems the one thing needed to launch the young soul on the ways. But this I know, that, as the old Yankee once expressed it, "This is a world that has got to be now and then *fit*!" and, after all, nobody can fight a boy's battles but the boy himself, with God as his helper.

The great problem of bringing up a boy is not to make him a good boy only while he is a boy and when he is at home, but so to nurture him that when he is a man, and wherever he may be, he will be a man of self-determining goodness. I do not know how we can be sure of such a tremendous result. We are not always sure we have attained it ourselves. But I am persuaded that it is to be accomplished by keeping the boy's religion from ingrowing, by bringing him gently and constantly and firmly into opportunities for real goodness as fast as he is capable of them, by awakening him, as soon as he can answer, in the realm of idealism, and most of all by teaching him that old-fashioned thing, which has almost become a cant word,—piety,—which is simply the filial relation to God.

In the shaping of a boy's ideals nothing is more encouraging than the extraordinary degree to which we usually have the boy on our side.

**The Boy's  
Good Will**

There is nothing he wants to be any more than the very thing we want him to be, namely, a man. The curious way in which children reach up to an age beyond their

own is very noticeable. It is equally characteristic in their play, when they usually imitate "grown-ups." Children have always been thus since the days when Jesus described the children of his time playing at marrying and funerals. I am very fond of this story: A boy walking along the shore of Massasoit Pond in Springfield one morning was met by a man who was instantly impressed by his bright, open face, and who stopped and engaged him in conversation. He asked him where he lived, who his father was, where he went to school, what he was going to be when he became a man, and then, becoming better pleased, finally asked him how old he was. He was surprised to find that the boy for the first time hung his head down and hesitated to give an answer. He repeated the question and the boy finally raised his head and blurted out, "Well, I ain't but twelve, but my pants are marked sixteen." There you have it, right in a nutshell. You are to measure a boy not by the number of his years, but by the girth of his trousers, by the circumference of his ambitions.

Much of the lurid language, cigarette smoking, and general bravado and braggadocio of a boy is to be interpreted as simply a crude reaching up toward manliness, and all the time underneath there is the pure and tender heart of a little child. The energies of a boy are friendly energies and, in a general way, while he is busy he is good.

One thing that makes it hard for us to realize this is that during these anti-domestic years I have spoken of, when the boy first goes out to explore his world, there comes over him a sense of alienation, not only

from his own outgrown childhood, but also from those he knows and loves. My friend, Mr. Charles E. McKinley, has made the happy suggestion that it is a rehearsal of the parable of The Prodigal Son, through which even the best of men, including Jesus, must pass, and that "the far country" is the inevitable and not always miserable condition through which all youth must walk to a real heritage in the Father's House. During this time the lad meets his first disillusionment about men or things, and closes behind himself the implacable gates of Eden; he enlarges and alters the code of honor which he learned in Egyptian servitude to his gang; he relates himself in some degree to the world and his mission in it, and finds out what belongs to him, and he makes the final transition from a dependent to an independent soul life, from the Old Testament to the New Testament of his being.

In these years there are single events and days that are magical. Happy is the parent who may be the ministrant by whose aid the person or circumstance comes to his child which awakens his soul or his ambition, which opens the gates of vision, or which gives the Aladdin's lamp which makes happiness forever after a possibility!

The intellectual side of the religious nature is the last awakened. The doubt-period comes very late in boyhood. Its seriousness depends upon the character of early instruction. If the teaching of the Bible in the home has communicated nothing that must be unlearned, and has left little opportunity for intellectual strains, the man will make his mature theologies without mental anguish.



All this, the deepest and most thorough evolution of life, takes time. If religion in the child be, as Dr. Stanley Hall has said, "a growth, not a conquest," it must come on very slowly, and our nervous, well-meant eagerness for "results," with the accompanying temptation to the child to regard himself and his experiences as interesting, is misplaced and mischievous. We cannot be too anxious to give our children early Christian nurture, and we cannot make up for neglect to do that by frantic special efforts at the close of the plastic period.

The results of this chapter suggest that the last nascencies of the instincts, the completion of the habits, the psychical crisis and the infancy of the will, all coincident with the birth of the social nature, together form a period of danger and possibility in boy life. For helping this age the cooperative wisdom and aid of all friends of boys and girls is earnestly to be desired.

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## II

### BY-LAWS OF BOY LIFE

STARBUCK, speaking of religious training, says, "One can scarcely think of a single pedagogical maxim which, if followed in all cases, might not violate the deepest needs of the person whom it is our purpose to help." This is true of all training. The parent, teacher or social worker who should try to bring up a boy or a group of boys by means of the digest of information in the last chapter would find that in real life, as in Latin grammar, there are more exceptions than rules.

Some children will very closely follow the diagram of growth which I have suggested; most children will accommodate themselves to it in a general way, varying dates, order and distinctness of detail; while a few will seem to defy all laws in their development.

I feel it necessary to interrupt the logic by which (having shown the nature and needs of adolescence) I proceed to suggest the ways by which those needs are being and should be supplied, in order to relate some of the by-laws to the constitution of boy life and impress the necessity of knowing the lads who are to be helped in their individualities.

Physicians have systems of filling out and filing the life-history, diagnosis and history of the case of each of their patients. I think it would help every worker with boys to devise a system of blanks for securing the

facts suggested in this chapter about each of his boys. In every Sunday-school class, in every boy's club, in every home there is a boy who has some peculiarity the knowledge of which is essential to wisdom in caring for him.

## Delay or Precocity

In every group of boys we notice instances of Delay or Precocity in development. This may be hereditary, temperamental, or accidental. This boy comes of a slow, stolid, substantial stock and matures slowly. Here is one of a tropical temperament who is precocious. Sickness, lack of nutrition or care, an accident, a sorrow, may have kept that one back. One needs to know these home conditions and the life-history in order to know the boy. One may entirely lose power with a boy by being too quick or too slow for him. There is a well-known "clumsy age" between fourteen and sixteen, when the skill of the hand becomes stationary or retrogrades while the power of appreciation of the fine and true grows on. This is caused by the fact that the ~~bones are growing faster than the muscles~~ in that short period of stupendous physical increment. A similar period of deterioration in the pleasure in, and the quality of, the drawings of children, beginning with the tenth or twelfth year, is noted by Chamberlain, which he explains by the fact that the child awakes to the true appreciation of his work as "nothing more than a poor, weak imitation of nature, and the charm of creative art vanishes with the disappearance of the former *naïve* faith in it." This coming down out of the realm of childish imagination unto the level of seeing things as they are, coupled with new desires after the

ideal, which are limited in execution by manual clumsiness, helps to explain some of the moodiness and gloom of the period.

## **Temperament**

The influence of Temperament on the phenomena of development is not to be neglected. Although Lotze has made an ingenious and often observable parallel between the sanguine temperament and childhood and the sentimental and adolescence, the diversities of temperamental nature which are to be permanent are by middle adolescence pretty well established. The readiness but triviality of the sanguine, the cheerful conceit of the sentimental, the prompt, intense response of the choleric and the ruminative nature of the phlegmatic temperaments are each noticeable in individual boys. The "child types" which have been classified are only differences and combinations of temperaments. Lesshaft recognizes six among children entering school: the hypocritical, the ambitious, the quiet, the effeminate-stupid, the bad-stupid, the depressed. Siegert names fifteen: melancholy, angel-or-devil, star-gazer, scatterbrain, apathetic, misanthropic, doubter and seeker, honorable, critical, eccentric, stupid, buffoonly-*naïve*, with feeble memory, studious, and *blasé*. These characteristics, with their special relations to the sensibilities, intellect and will, are to be noted and used as diagnoses for individual treatment.

## **Racial Differences**

Racial Differences are quite marked in regions where there are many boys of foreign birth, and they largely determine the special methods of social work with them. I am indebted to Mr. Thomas Chew, who has nearly

two thousand boys under continual observation in the Fall River Boys' Club, for his impressions of two classes of foreigners, — the French Canadians and the Hebrews. "The French Canadians are behind our American-born boys. I am pretty sure that they comprise almost every illiterate boy in Fall River. They are behind the other boys in playing games. They need educating in play and in trustworthiness. They lack the honor sense. I don't see how I could put them upon their honor as we do other boys — they would hardly know what I meant. They do well under the care of an Americanized boy. Probably they will become better citizens in another generation or two. . . . The older Jewish boys are clannish. They like to meet, exercise, bathe, etc., with their own race. Their religious scruples as to food should be respected. The Jews read more than other boys. The Irish stick together in the election of officers for the various societies. They do not seem capable of rising out of their inborn prejudice of the English. The Jew is the only one of the lot who will thank you for a good turn."

Mr. George W. Morgan of the Hebrew Educational Alliance of New York has contrasted the Irish with the Hebrew boy, and made some acute observations of the latter:

"One of the most striking traits of the Jewish character is its intensity. Look at the intellectual side, and you immediately say that the Jew is developed mentally at the expense of the complementary sides of his nature. It is said of the Irishman that if he cannot easily pick a quarrel, he begins to step on his neighbor's toes as he spits on his own hands and prepares for

a clinch. With perhaps more truth might it be said of a Jewish boy that if he cannot agree with his companion on some subject, he begins a volley of pointed querying to establish by what claim of reasoning his companion can possibly agree with him. He is a most accomplished mental gymnast. Fix your attention on his emotional nature, and if you know him you will decide that the strength of his passions is his distinguishing trait. His nerves are tuned to a high pitch and readily responsive to the sympathetic touch. Strike a discordant note, and his frame vibrates with suppressed antithetic emotions. The gamut is run with surprising alacrity. With his will you deal with the inflexible. His plans once formed, he will plod the years as days, cope with difficulties if surmountable, and if otherwise bide his time until conditions change. He may all along be chafing with impatience, but the callous comes, and on he goes. There is, however, a limit to this intensity. The friction from such velocity wears upon the machine. The Jew is physically the inferior of his Gentile brother. He travels faster, but often falls before the race seems run. We see, therefore, that the Jew is an extremist."

## **Ethical Dualism**

Ethical Dualism, a trait of semi-development and one with which we are familiar among American negroes, is characteristic of immaturity. It is the trait of the person who has not yet accepted the responsibility for his own life. None of us entirely shake it off. Not only is the Sunday boy different from the Monday boy, the boy praying different from the boy playing, the boy alone or with his parents or his adult friend different

from the boy with his comrades, but, as in savagery, the ethics of the boy with his "gang" is different from that with other boys. It is the old clan ethics. This idea that loyalty is due only to one's own tribe, and that other people are enemies, and other people's property is legitimate prey, is just the spirit which makes the "gang" dangerous, and which suggests the need of teaching a universal sociality, and of transforming the clan allegiance into a chivalry toward all. The clan is a step higher than individualism; I would recognize it, but I would lead its members to be knights rather than banditti. "The age which the boy has reached," says Joseph Lee, "is that where Sir Launcelot, the knight-errant, the hero of single combat, is developing into Arthur, the loyal king."

**Survival of Immaturities**      Another trait of adolescence is the Survival of Immaturities. These are not immediately cut off. Illness, nerve fatigue, unknown causes, may bring them back. The emotional era is often babyish. A later survival is the craze for the lodge in early manhood, which seems to result from the fact that the adolescent love of chivalry and parade has not previously been satisfied.

**Prophecies**      Adolescence not only gives "reverberations" of the past; it prophesies its future. This comparatively unnoticed fact must modify many of our conclusions and much of our practise. It is easy to overemphasize the fact that the child is a savage. He is also a seer. As in Joel, our "young men see visions" and "upon the hand-maidens is poured out the Spirit." Chamberlain calls the child "the general genius," and shows that if we

knew better the art of developing the individual we should not during the process of maturing destroy the promise of youth. This is to be done, in general, by keeping in advance of the child and giving him something to reach up to without making him unchildlike. He knows by prophetic instinct much that he has not experienced, and he reads as well as feels. We can give him some information which shall seem like empty rooms, but he will soon hasten on and, if the information be vital truth, populate these vacant formularies and make that which was first habit volitional. This explains why some religious instruction which was not based on child-study has produced pretty good results, while some other with good enough theories has failed. The latter was not nourishing enough. As an illustration of what I mean, let me instance the place of art in a child's life. The psychologist who remembers only the fact that children reverberate may say: Give the child only large outlines and crude colors. But he who remembers that the child is also a prophet says: Do this if you will, but give the boy also the Sistine Madonna and her Child. It may correct the grotesqueness of his imperfect imagination now, and either a certain Messianic prophecy in his soul will reveal its beauty, or else, having been habituated to it in childhood, it will hang cherished forever on the walls of memory when he can fully understand. Appeal to your own memory of home pictures and tell me if this is not wise.

Another curious fact about maturing

**Lulls**                      life is that it comes on in waves. Between these are Lulls. These lulls were called to my attention by some heads of reformatories before I read



about them. Those who have seen Starbuck's charts of the period of conversion are familiar with the triple rise and fall of that age. But there are other charts upon which this rhythmic development is manifest. This boy grows nine inches in stature this year and next year he increases not at all. That boy led his class last year; this year he is leading the other end of it. Yonder lad came to "the necktie stage" a few months ago; now he has forsworn society. Another was hopefully converted recently, but now has back-slidden and fears he has sinned the unpardonable sin against the Holy Spirit. What is the explanation? If you chart out all these rhythms, physical, mental, social, and moral, you will find that they closely correspond. Their explanation is largely physical. When physical growth and energy are near their flood-tide the other friendly energies respond likewise, but during these reaction times which the good God gives so that the child's body may gather power to grow again, all the other energies hibernate. This law of rhythms probably acts to a lesser degree all through life. It is not confined to adolescence. Middle-aged people have testified to having regular fluctuations of religious interest once in two years; others, during successive winters. Some of these cases are explainable, some are obscure. The tendency of nervous energy to expend and then recuperate itself; the fact of a yearly rhythm in growth, greatest in the autumn and least from April to July, pointed out by Malling-Hansen; the influence of winter quiet and leisure upon religious feeling, — these are suggestive. In boyhood it is probable that the first lull is a reaction from the shock of the pubertal change,

the second a reaction from the year of greatest physical growth, and the third a reaction from the year of doubt and re-creation. The boy, then, who suddenly loses his interest in religion or work or ideals is not to be thought in a desperate condition, and somebody ought to tell him that he is not. There is nothing to do but wait for this condition, which is natural and helpful to overwrought energies, to pass, as it surely will.

✓ **Instincts**                      Something has been said about the importance of recognizing and following the leadings of the natural interests or the Instincts of boys, in trying to help them. This must always be done, but it must not be overdone. When social intercourse begins, natural instincts begin to be perverted. It is the best and not the worst manifestation of his means of guidance which is to be followed. One must distinguish between instincts and whims. Fickleness is so noticeable a trait of boys that no parent or friend of boys can ever afford to decide a new proposal from a boy till he has given him time to make a still newer one.

✓ The time and place of assembly, the rules and restrictions of membership and the development of the plans of an organization for boys, if left to the boys themselves, soon become entirely unsatisfactory to all concerned.

All that I have said shows the care that must be taken not to misinterpret boyhood. Things do not always mean what they seem to or even what the psychologists suggest. I spoke of the curious articles found in a boy's pocket as evidences of a sort of fetichism. They may be nothing of the sort; they may be simply the evidences of an elementary esthetic taste.

It takes time and many revisings of one's opinion to arrive at the point where one discovers that what a boy says is seldom all he means, and that what he does is but a slight indication of what he is.

The by-laws of life which I have named are largely those which accompany childhood in which there is a real progression. We must now mention those exceptions, common enough to necessitate knowledge of them, where the life becomes stationary or makes retrogression. These are the stages of atavism, delinquency and defectiveness, degeneracy and idiocy.

**Atavism**                      Atavism is not clearly distinguished from heredity. Indeed, Virchow defined it as "discontinuous heredity." It is not in itself a step toward degeneracy. Probably we are all atavistic when asleep or fatigued or part of a crowd. The inheritance may be from a good rather than an evil ancestor, of sturdiness of body, genius of mind or purity of soul. Whatever it be, it is very apt to show itself during adolescence. Then it is that the child who has always been like its mother suddenly grows like its father in looks or character, or, becoming an entirely strange being, it is remembered or discovered that an ancestor two or three generations back had these qualities. A happy advantage may be taken of a favorable atavism. If the atavism be in the direction of degeneration, now is the time for warning and guiding the child in his formative years.

Adopting the biological theory of E. Ray Lankester as to the three conditions which may result from natural selection, Balance, Elaboration and Degeneration, Dr. George E. Dawson has made some suggestive

studies of psychic arrests. Each of these arrests, which constitute the retrogressive stages of defectiveness or degeneracy, he explains as the persistence of lower appetites and instincts. Vagrancy and pauperism represent the persistence of the unproductive food-appetites of animals, children and savages; theft is the persistence of the predatory instinct; gluttony and drunkenness represent the indiscriminate food-appetites; unchastity is a defectiveness in sex-evolution; assault is a persistence of the preying instinct. These arrests, if temporary, are like the temporary stages of physical growth, and are transformed if surrounding conditions are healthful. If there is a total arrest of the eliminative process we have the results in the crimes and offenses of the delinquent classes. If these lower qualities are not only persistent, but become diseases, we have moral monsters. Regarding the last class he makes some most vigorous suggestions. But we are here concerned only with his advice as to the treatment of the second. He urges a recognition that the cause of a large proportion of immoral tendencies is an incomplete elimination of the sub-human traits. "Education as a moral agency," he says, "must be chiefly serviceable during the periods of life that recapitulate the great groups of genetic instincts and habits. Such are the periods of childhood and adolescence."

The practical advice which he gives is most helpful to those who, in trying to help a number of boys or girls in social groups in community or church, are puzzled or disheartened at the presence of one or more partly delinquent or immoral children. He counsels that we remember that these survivals cannot be ex-

tirpated in a moment. He urges the greatest caution as to tempting these children toward the evils to which they have tendencies, because if the functioning of these immoral survivals can be kept from occurring, the reduction of their power must inevitably follow. If, especially during adolescence, appeal is made to the emotions and the reason, the functions which had retrograded may be transformed and brought up to the level of those around them. Let bullying be changed into chivalry toward the weak, destructiveness into constructiveness, general obstreperousness into enthusiastic activity. Johnson found that the use of play and crafts had an especially favorable enlightening and awakening effect upon defective youth.

These are the lines of effort which have already been pressed as the proper means of training the wills of normal children. We thus learn that they are to be doubly emphasized in strengthening defective wills and stimulating arrested lives to new growth.

The by-laws of boy life that have so far been mentioned are variations in the boy's own evolution. It remains to mention some that are the result of the surrounding conditions of his life.

We have to-day a new kind of home.

## **The Home**

The pioneer home was the abiding-place of the whole family and a microcosm of the world. Father and mother were always present and always in active discharge of their varied functions. They were priests, teachers, industrial instructors, judges and executives of justice. To-day the father in the city, and to a considerable degree in the country, is absent all day from the home. Woman has been emancipated,

and one of the things the mother is emancipated from is the house. The teaching, the industrial training, the discipline of faults and the moral and religious education of children have been turned over to the school, the state and the church. Clubs, lodges, flat-life, moving, the lack of neighbors and dooryards, divorce, — these are some of the disintegrating influences that are at work upon the home. The child has little loyalty to a place or to people, no opportunity to do any useful work, few social ties to his parents and little real attention from them. Rich or poor, he is really, as Professor Peabody has pointed out, too often the victim, in private boarding-school and orphanage alike, of a “placing-out system.”

**The City**                      Another condition that affects the child is the city. One third of our children to-day live in cities. Now the country is a panorama; the city is a kinetoscope. It is possible to exaggerate the moral advantages of life in a country town, but it is not possible to exaggerate the contrast in the effect on the physical and nervous life of a child between the real country and the real city.

A third condition that affects children, especially in cities, is the influence of immigration. I am not affirming or denying here that the immigrant child has virtues that the American child may well emulate. I am saying simply that the different ideals and practises of the foreign child are a potent influence on the character of the American child wherever the two come in contact.

✓ **Personality**                      An altogether different modification of child growth is the presence of a very strong Personality with or near the child. Sometimes

it is a playmate who blesses or blasts for a time the lives of a group of boys. It is a matter of observation that every new boy introduced into a boys' club alters the effectiveness of methods which have hitherto applied and sometimes makes a previously successful plan a failure. "The King of Boyville" is no fiction in many a community. Occasionally this personality is a woman. It may be a playmate of the same or often of greater age, who calls forth that first love whose sweetness is its unearthly and chivalric purity. It may be that rare monster, a female libertine. It is oftener a genial matron who is great-aunt and fairy godmother to a whole group. Sometimes this personality is that of a man who seems to exercise, voluntarily or involuntarily, an almost hypnotic influence upon children. Happy the leader of boys who has that power and who can wisely use it! Warm-hearted and trustful, the lad is always easily seduced. His future depends more upon the first great friendship of his adolescence than ✓ upon any other one influence.

**Other Influences**                      Three other influences can be only mentioned and grouped together. They are the increase of lawlessness among rich and poor, the falling of the church behind the public school in its educational work, and the fact that, while the home has abdicated the moral instruction of children, the school has not in any orderly, serious or consecutive way taken it up.

On the other hand, as some sort of balance to these last three portentous and alarming statements, we may gather what heart we may from three other conditioning facts of recent origin,—the rise of child-study, the

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triumph of "the new education," with its emphasis upon the child rather than upon the subject of study, and the recent national revival of righteousness.

The impression which this chapter will leave is not one of encouragement to those who are about to enter on work with boys after taking a fifteen minutes' course in pedagogy or in servile obedience to the limitations of some popular society for the moral improvement of the young. The matter of spiritual therapeutics demands powers of observation, collation and application of a rare kind. It suggests a preparation for work with boys which is severe in its demands, but none too severe for labor with material so plastic and so sensitive to impression. This preparation may not be necessarily scholastic. To be a young man and thus to have recently been a boy, or to be the father or mother of boys, and to have common sense, insight and patience, — these are long steps on the way to mastery with boys. The peculiar dispositions and vagaries of boys are most of them the temporary stages through which they pass in the struggle toward maturity, and they suddenly disappear at the close of the pubertal epoch, but they are nevertheless true materials of character, and they must be studied and understood and used for their higher rather than their lower possibilities. Other things being equal, the best way to help a boy is to understand him.

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### III

#### WAYS IN WHICH BOYS SPONTANEOUSLY ORGANIZE SOCIALLY

THE interests of infancy are all in the home. This is the parent's unhampered opportunity. During boyhood the home shares with school the boy's time. But with the development of his social instinct by means of play, new acquaintanceships begin to use the crevices of his time. First he plays at home with a chosen companion or two; then he ventures forth to the ball field and the swimming hole with a larger group; finally his journeys are farther, his stay is longer, the group is more thoroughly organized and a mob spirit is apt to arise which passes from unorganized play and sportive frolic to barbarous and destructive deviltry, and we have, in city and country, the fully developed "gang."

Accounts of the doings of these "gangs," from the comparative innocence of property destruction and hoodlumism to organized theft, assault and murder, appear in the daily press continually. Hardly less dangerous in tendency are many of the clubs which more quietly meet indoors. A recent report of the University Settlement of New York City calls attention to the candy stores as informal social centers which lead to the pool-room, the saloon, the cheap show and the clubroom, and to "recreation clubs," where, a younger member reports, "they have kissing all

through pleasure time, and use slang language," and — the members are from fourteen to eighteen — " they don't behave nice between young ladies."

Ofttimes watchful parents can prevent the evolution of the social instinct from reaching the mob stage or the manifestation of lawlessness by redeeming and transforming these energies, but the fact that this is not everywhere being done — and this not among the poor entirely, either — gives room for new and vigorous forms of educative philanthropy.

Convincing proofs that this early social instinct craves development as much as that of adult man, and suggestive indications of the ways in which it turns and may best be turned are seen in a study of those interesting organizations which boys themselves spontaneously create. Dr. Henry D. Sheldon's questionnaire as to the spontaneous institutional activities of American children furnishes me my figures, but I have arranged them to bear simply upon the point we are considering, — adolescent boyhood. How general the expression of this social instinct is, is seen in the fact that of 1,034 responses of boys from ten to sixteen, 851 were members of such societies. This did not include societies formed for boys by elders, and it did include many boys who from isolation never had the slightest chance for such society making.

**The Interests  
of Child-  
Societies**

The study of the societies which children spontaneously form ought to be more suggestive than that of those which elders in their adult wisdom or ignorance form for them. If will is only interest, interest should be the best criterion of how to help

the will. From 1,022 papers collected there were reported 862 societies. Sixty-four boys belonged to more than one society. The ages were ten to seventeen. Of 623 societies, fully described:

Those having secrets numbered 23, or  $3\frac{1}{2}$  per cent.

Social clubs (for "good times") numbered 28, or  $4\frac{1}{4}$  per cent.

Industrial organizations numbered 56, or  $8\frac{1}{2}$  per cent.

Philanthropic associations numbered 10, or  $1\frac{1}{2}$  per cent.

Literary, art and musical clubs numbered 28, or  $4\frac{1}{4}$  per cent.

Predatory societies (migratory, building, hunting, fighting, preying) numbered 105, or 17 per cent.

Athletic and game clubs numbered 379, or 61 per cent.

The ages eleven, twelve and thirteen were the ages of the largest number of societies formed, the numbers being: at eight, 28; at nine, 44; at ten, 118; at eleven, 155; at twelve, 164; at thirteen, 188; at fourteen, 90; at fifteen, 80; at sixteen, 34; at seventeen, 11.

We need not treat these figures so seriously as to consider them everywhere infallible, but they certainly confirm the observations which we have made ourselves.

We notice the following facts:

1. The period of greatest activity of these societies is between ten and fifteen, over 87 per cent being formed during that period, only 7 per cent before ten and only 1 per cent being formed at seventeen. This is accounted for by the growth of the social disposition with adolescence and, in a lesser degree, by the fact that some of the earlier societies persisted later, and also because in later years the church and school

societies formed by elders take the place of many voluntary societies.

2. Physical activity is the key-note of these societies at all ages. The predatory and athletic societies number 77 per cent. Add to these the industrial and we have 85½ per cent of the whole.

3. The literary, art and musical interests are very small, while the philanthropic and religious are infinitesimal.

4. The interest in athletic societies increases by leaps from eight to thirteen, and then diminishes with even greater rapidity toward the end, while the interest in literary societies, though never very large, grows with maturity. The predatory societies are at their highest at eleven, and thence gradually disappear.

The boys' societies are largely summer societies. Had the figures been so classified as to show this accurately we should perhaps find that the literary and philanthropic features do really have some importance in the months when outdoor activity is restrained. With this limitation recognized, we must still believe that physical activity is the interest central throughout the year.

5. Girls and boys do not naturally organize together. Dr. Sheldon's paper shows that the interests of boys and girls in their societies are nowhere parallel. Girls form three times as many secret societies as boys, five times as many social societies, three times as many industrial, twice as many philanthropic and three times as many literary, while the boys form four times as many predatory and seven times as many athletic societies as the girls. Physical activity was the feature in 10 per cent of the girls' as against 77 per cent of the

boys' societies. Three hundred and eighty-four girls as against two hundred and fifty-seven boys were found in societies formed for children by adults. "Girls are more nearly governed by adult motives than boys. They organize to promote sociability, to advance their interests, to improve themselves and others. Boys are nearly primitive man: they associate to hunt, fish, roam, fight and to contest physical superiority with each other."

**Applications** If these facts mean anything in the way of instruction, they mean this:

1. Boys should be sought just before their own social development tends to become dangerous, at about ten, and held until the organizing craze is over and the years of adolescence are well past. Dr. Sheldon found two hundred and fifty-seven boys in societies formed for them by adults, of whom all but forty were from ten to fifteen, but only seven of whom were beyond fifteen. Is it not almost more dangerous to hold a boy till the most critical year of his life and then let him go than not to touch him at all?

2. Physical activity must be made the basis of social work for boys if it is to reach and hold their natural interests. Other things may be accepted or endured by them, but this is what they care for. A contact which begins with athletics, walks, physical development and manual training may ripen into the literary, the scientific, the ethical and the religious influences. But it would seem wise to utilize the ruder instincts which are on the surface before reaching down to the deeper ones.

3. Wherever possible, girls and boys should be organized separately. Before adolescence they are not

interested in the same things nor in each other. In all social work constant intimacy between maturing boys and girls fosters an undesirable precocity and introduces unnecessarily perplexing problems. The boys should have male, or at least virile, leaders. The women who succeed in work with boys are usually those who can do something the boys like to do better than the boys can. The ideals and capacities of most women leaders do not point to the highest efficiency with boys of the adolescent period, while a manly man with some slight athletic prowess, a willingness to answer questions and patience to guide by adaptability rather than by domineering, can do almost anything with a group of boys. Here, however, a strong and emphatic exception must be made on account of another of those many victories which woman is constantly winning by means of her intuitions. Sympathy in woman will do with boys what strength does in man, and many of the most successful workers with boys are women.

Three facts that have not been mentioned must be named, which will appear in new light from the knowledge gathered in the first chapter. One is the fact that the instincts upon which the activities even of the worst "gang" are built are the innocent and natural ones of adolescence. To get together, to work off physical energy, to roam, to contest, to gather treasures and meet new experiences, and — a little later — to enjoy female society: these are not in themselves mischievous desires. Again, when child-societies are at their best they often do very charming and admirable things. They build, they work together,

they parade, they revive old folk games, they imitate the employments and festivals of their elders. As Colozza tells us, all "child societies are play societies. Play is a great social stimulus. The lively pleasure which is felt in play is the prime motive which unites children." We see here not only the fact that play educates individually, upon which I shall say more later, but that it educates socially. However serious may be the purpose which adults have in forming societies among children, I think it to be essential to approach them joyously, even gaily. Let there be even in the instrument of highest spiritual aim not only a play method but the play spirit. Otherwise the child must feel, "Oh, that tiresome grown-up person-with-a-mission! Does he not know that I live in a world of play? Why will he drag me off to his world of work, instead of coming into mine?" The instincts which already exist in child societies are those which we are to imitate and transform to their best uses.

The temporariness of these societies, which is almost universal, I should say, is interpreted by the truth we have learned: that the social consciousness is not yet complete. It never is, in many of us. Not every man is a clubable man. Jealousy is the explosive that most frequently destroys the child's club. If there is any organization at all it is apt to be that of an unlimited monarchy. When a second boy wants to be monarch the trouble begins. The matter is often settled, as in a colony of bees, by the new monarch withdrawing with his own satellites and forming a new kingdom. The unsatisfactoriness of these frequent changes, and the desire for organization that shall be permanent



enough for enjoyment, explains some of the willingness which boys show for adult intervention. This is why I think questions of leadership and parliamentary law, which are so vexing at this age, should be firmly dismissed by an adult leader, and his organization become as far as possible a democracy with himself the hero and leader of the "gang."

**Importance of  
the Social  
Instinct**

But the most important thing to be said in this chapter is that some opportunity to express this gang-instinct is absolutely necessary for the proper social education of every boy. There simply is no other way under heaven given among men whereby he must be saved from narrowness of mind, selfishness and self-conceit. Did you ever go to college with a boy who was an only child and who had been prepared by a private tutor? Then you know what I mean. Despite the risks, there seems to be something divinely ordained as well as characteristically American about the democratic rough-and-tumble of the public school and the playground. This does not imply that a parent will let his son play wholly unregarded or form fellowships that he himself knows nothing about, but he will see that he gets a chance — the only chance there is — during the friendship-making years, and by the education of his peers to learn how to become a firm friend, a kind neighbor and a generous citizen. For, as President Hall says, "The gang instinct itself is almost a cry of the soul to be influenced."

There are a good many other things, odd, humorous or suggestive, about the spontaneous institutions of boyhood. I spoke in the last chapter of the clan-

ethics of the "gang." This tribe loyalty usually leads to rivalry between gangs. Sometimes it is "town and gown"; most often it is between neighborhoods or streets; sometimes it is between the boys of neighboring cities. A few years ago, it always meant a fight when a crowd of Charlestown and a crowd of Cambridge boys met on the bridge that was then between the two cities. The social settlement clubs are very careful to consider these local jealousies by not forming a club from more than one neighborhood. I never knew this to be considered in a church, but I should think it might sometimes be desirable to do so. There is general testimony that it is difficult to do good social work with poor and rich children at the same time and place. It ought to be easier among boys than girls. Physical prowess is a great leveler. Respect of others won in physical emulation and even in fighting is the seed of affection and awakened kinship. It is a proverb that "Two boys never can become chums till they have had a fight." In some ways these emulations between boys of different classes can be produced and controlled to the advantage of both. I know from experience that it is possible in this age of ready social interests to create artificially a "gang" out of a group of hitherto unrelated boys which shall develop passionate friendships and loyalties, constitute a lifelong fellowship and become a microcosm of the social ideal. The summer camp sustained by the rich boys of the Groton School for the benefit of poor boys gives some encouragement in this direction. The democratic influence of athletics in our public schools is, I believe, one of the saving forces of the republic.

In passing from the consideration of the spontaneous groupings of boys, we may remark that soon after sixteen the social instinct takes quite a new form, in the "pairing" tendency. The boy in his first love is always found with one chosen girl; each boy also has his chum. Two chums often combine with two girls, and we have a clique. These pairs and cliques are sore interruptions to the continuity especially of church societies for young people. These anti-social tendencies arising so late and so unexpectedly, are baffling because they are among those who have arrived at a maturing and independent age. Though difficult, they are not discouraging, for they mark the rise of the great loves and friendships of life.

The social instinct thus describes a circle. The phases of childhood, adolescence and maturity are these: domestic, anti-domestic, domestic; education by one's elders, by one's contemporaries, by one's children. Life swings out from the home and back to it again. During the anti-domestic age of adolescence, social opportunities are greatest. The return to the home with maturity and the subsequent giving birth to children begin a new circle in another generation.

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## IV

### SOCIAL ORGANIZATIONS FORMED FOR BOYS BY ADULTS

As detailed descriptions of the many methods that are being used to help boys are found in the literature of the different movements, it seems sufficient to give the briefest analysis of the worth of most of them, with a fuller discussion of plans that are especially suggestive. One or two general remarks may be made at the start. No one of these plans is "the best." The personality of the leader counts so much that many a plan that "works" in one place will not do in another, and such is the fickleness of the adolescent boy that no one plan is of perpetual or all-inclusive value. There is no patent way of saving boys. The methods that are generally successful seem to be those that consciously or unconsciously follow the suggestions drawn from the facts presented at the beginning of the last chapter. There are a number of organizations of most worthy purpose, usually originated and "manned" by women, that have neglected the instincts of boys for play, athletics and organizing apart from girls, that have practically become as feminine in membership as in leadership and in ideals. Nearly every plan has its one strong point, a few have several good ideals, some could be easily strengthened by imitation of others, and some would be worth while only as supplementary. This latter statement is true of those societies that stand for a single civic or ethical virtue.

The various methods which will be mentioned divide into two classes: those which have and those which have not the religious element. Some will tell us that this division is also a caste line, and that the community clubs reach street boys while the church clubs reach only boys from good homes. I fear this is often true. The exact fact is that the community clubs in ignoring the religious element are able to reach Protestant, Romanist and Hebrew, which no single church can do. If one believes the community clubs are therein faulty, he must also remember that they are more widely inclusive. The community clubs are by no means anti-religious, and are heartily willing to encourage their boys to supplement their club life with the religious influences of their respective faiths. The two types must be recognized and each may well be more tolerant of the other. In the community clubs we study every form of pedagogy except the religious. In the church clubs religious pedagogy is central, and the other forms are usually subsidiary. The former propose to make good men, impelled by every true motive except the religious, which they leave the church to give. The latter should propose to make good men, impelled by every true motive, including the religious. Probably the community club can make the more boys good and the church club can make the fewer boys better.

**Mass Clubs**                      Among the non-religious or "community clubs" which exist in our cities we find two theories which seem to be radically different. The "mass clubs" have one, and the "group clubs" (usually in connection with social settlements), have the other. I think Mr. William A. Clark, the head

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of Gordon House, has fairly stated the settlement view:

"The boys' club of twenty years ago was a very simple affair. The membership in such a club varied from 800 to 2,500. Any boy in the city could be admitted to the club. The workers consisted of a door-keeper, librarian and superintendent. During the club session the superintendent was obliged to walk about the rooms as a moral policeman. Occasionally visitors from the various churches came to assist by playing games with the boys. Later a few industrial classes, such as carpentry, clay-modeling, wood-carving, cobbling, typesetting, etc., were added. A penny savings bank was a leading feature of this sort of club, and occasional entertainments. Finally, with this plan, it is possible to have an exceedingly large membership. This in itself is a strong feature in the minds of many. Large figures look prosperous in a report.

**Group Clubs** "With the advent of the university settlement a new kind of club came into being. It differs from the old plan radically in that it is always very much smaller. The most characteristic plan of a Settlement Boys' Club in brief is this: A group of boys, eight or ten, usually of the same gang, all coming from the *immediate* neighborhood. This neighborhood idea is, as you know, one of the basal principles of the settlement. Such a group usually meets once or twice a week in charge of a leader. The program for the little club varies with the taste of the leader and the boys. The leader, as a rule, is a person of refinement.

"The legitimate aim of the large club is to keep as

many boys as possible off the street, giving them a cheerful room with games and books. The aim of the settlement is to take a small group, and through a refined, tactful leader 'with a social soul,' as one man expresses it, moralize these boys by the power of friendship. The superintendent of a club of fifteen hundred, assuming that he is equally as well educated and refined as the settlement type of man, can only be a friend to these boys in theory. Friendship means knowledge. No man can know fifteen hundred boys. Most workers find it hard enough to know ten boys well.

"And yet the *esprit de corps* of one hundred boys, for instance, is different from the *esprit de corps* of a group of ten. Personally, I believe that the group idea and the mass idea should be combined in the plan of the club. The old type of club has features of strength which should not be lost in the new plan."

Thus far the group clubs seem to have the advantage. They are further strong in that the boys' club is often one of an ascending group of clubs, embracing the whole family and giving a place into which the boy may graduate. In thoroughness, comprehensiveness and the power of personality, the group club is a model social instrument.

The mass club, however, is open every night to every boy. To keep a boy off the street every night in the week is what the mass clubs actually do. "If we can only keep the boy where he can be found when he is wanted," says Thomas Chew, "we are doing a good deal." The mass clubs propose to reach the toughest boys in the city; the group clubs as frankly do not. It is easy to see that the street arab is un-

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likely to enter voluntarily under the surveillance and patronage of a refined lady or gentleman from the Back Bay in a small room, and that while the superintendent of the mass club may not know each arab personally, each arab will know him. Mr. Chew argues that as the influence of Washington and Lincoln extended farther than the limits of their personal acquaintance, so the boys' club superintendent is the hero and guide to a much larger circle than he can personally know. It is also true that the mass club superintendent serves a much longer time in one club than does the volunteer settlement worker, and that he knows the boy on the street, in the school-yard and in the police court as well as in the orthodox way in the home. The tendency of all social work is to draw away from the very poor and unlovable. The introduction of a fine building or equipment in the section of the very poor has sometimes estranged the very class for which it was provided, and has caused its activities to be regarded as charitable doles rather than as social brotherhood. The mass club occupies a field that no other organization attempts to fill, and one in which the settlement would fail if, alone, it tried to fill it. There are over one hundred and twenty-five such clubs in this country, and they probably reach at least fifty thousand boys each year.

The two forms of work seem to be learning from each other. The mass plan has the advantage of bringing a very large number of needy boys under wholesome influence, removing them from the street and filling their minds and hands too full for the organization of mischief. By using the mass idea first, the suspicious



and feelings of restraint that would be excited by the confinement of a group are done away with, the wilder physical instincts are satisfied first, that spectacular element that is in every street boy's life gets some recognition and time is given the boy to settle down to the quieter group methods. Thus some settlements keep their new boys in the gymnasium and the large assembly-room for a time before admitting them to the group clubs. On the other hand, the mass club director does not deal with boys in the mass because he likes to. As far as he sees the need of individual workers who will divide the mass into groups, and as far as he succeeds in getting such workers, he is doing so and is thus approaching the group plan of the settlement clubs. The best mass club workers reach the homes of their boys as regularly as does the average pastor those of his people. It is equally true that many a group club leader sighs for the splendid *esprit de corps* of the larger club, where the boys never feel that they are being patronized and really believe they own the whole building.

Sometimes the group idea is carried to an extreme. I once visited a settlement at night and asked to see its boys' work. We went to the top story of a building and, after a search for a key, succeeded in entering a dark room where there were some sloyd benches, which I was assured were used on "some other evenings." A group of young men was also seen in another small room. No doubt a few boys were being very thoroughly helped, but somehow it seemed like knitting-work. On the same evening in an old ramshackle building in the same city a hundred and fifty boys were

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crowding the rooms to the doors with their games, gymnastics and classes in a mass club, and were doing so every night in the week. On the other hand, they were being graduated into the street in droves at sixteen for lack of room and of any wise institution to receive them. Here we see the two dangers, — in one plan, of coddling a few; in the other, of providing no resources for the many until the ages of immaturity and special temptation are over.

Both kinds of clubs are reaching out rapidly into new fields of work, and it is easy to see that modifications are soon to appear in many institutions. Both are emphasizing and receiving splendid results from summer work in club farms, excursions, camps, club gardens and vacation schools. The police court work of the mass club director is believed to be forming an important influence upon those who are at the brink of a criminal career. The group clubs, again, are strengthening their groups by insisting that the volunteer workers who are leaders shall regard their work not as a sentimental fad or temporary mission, but that they remain long enough to let their refined personalities avail for something of permanence.

In large clubs, especially street boys' clubs, two important things should not be neglected. One thing is to arrange some way by which the boys as they get crowded out of the club by age shall be graduated into some other wholesome organization. The other thing is for the director to afford an opportunity for religious care by standing ready to furnish to each priest and pastor in the community the list of boys of each church who attend his club. The club should supplement

itself in this way by affiliation with every possible moral agency.

A very deep question is as to the relation of all this work to that fundamental institution, the home. The craze for organization and cooperative activity, apparent among society people even more than among the poor, and among adults more than among children, suggests the dire possibility that human life may sometime become one great club system. As to street boys it seems sufficient to reply that they will not stay at home anyway. With Frank S. Mason, founder of the Bunker Hill Boys' Club, we may say: "It is a true and trite saying that a good home is a better place for a boy at night than a boys' club. If all homes were perfect homes, then would the boys' club be useless; if it were possible to reform many homes, it would not be necessary to form boys' clubs; if it were possible for public school teachers to stand in the same relation to their classes as does the director to the members of his club, there would be no need of boys' clubs; could the churches be inspired to do this kind of work, and do it with the breadth with which it is done in the boys' club, the boys' club would have no existence. It is, therefore, in my mind, an important, but not the only means of reaching the boy, and it, as well as other possible means, should be pushed to the utmost in every city and town in the country."

Without going into the matter of the tendencies of other organizations as to the home, there are already manifest in the boys' club movement some signs that are encouraging in this regard. The activities of the club themselves react upon the home. Boys bring

artistic handiwork to adorn the home, and papers and books to be read at home; boys learn to cook, to repair and make furniture and to cobble shoes, and apply this knowledge at home; boys are given unfinished work to take home and complete. Both the settlements and the mass clubs find that they begin with the boy but cannot finish their work until they touch the rest of the family. At Lincoln House, Boston, the elaborate system of scores of clubs — of children, boys, girls, young men, young women, fathers, mothers, reaching twelve hundred people — actually grew out of one club for boys. This is the natural tendency everywhere. The result of these indications is to draw out from their homes for one or more times a week the children and then the parents, to inspire and teach them and give them new resources, trusting that they will return and apply these acquisitions in home life. A more normal way of helping the home would seem to be that of the Home Library System. The aim here is the opposite one, of going into the home and stimulating its better elements. The plan is this:—A book-shelf of books is loaned to a poor home and a volunteer visitor comes in, not to talk religion or morals or give charity, but to gather a group of eight or ten children and read to them. Games and pictures are circulated in the same way and the pass-books of the Stamp Saving Society are distributed and collected. The ways in which this plan refines, educates, encourages cleanliness, morality, frugality, sobriety, pride in the home and the genuine spirit of friendship, and satisfies the play-instinct and the social nature may be readily imagined. The only trouble with this splendid idea is that it is millennial. The poor

want the excitement of the street and of the crowd, and the good people who might come to help want to do something that is connected with an annual report, an institution and the fellowship of other refined folk, who are also workers. Yet this sort of thing is something that anybody can start right off and do, and without waiting for anybody else to begin or to organize. At the South End House in Boston the Home Library plan has been used as a corrective to the anti-domestic and the institutionalizing tendencies. The scheme is to plant these home libraries as outposts through different parts of the neighborhood rather than to group all the clubs in one large building. It may be desirable and possible to satisfy both this love for the larger social atmosphere and that for the domestic circle among the same people by coordinating the two methods.

Another agency for helping the city  
 The boy in which the religious element is  
 Y. M. C. A. present is that of the Boys' Branch of  
 the Young Men's Christian Association. The boys' department was an afterthought, and in few of the Association buildings was adequate provision made for it. But the officers of the international movement are awakening to its importance and, with the present emphasis upon the religious crisis of adolescence, it is rapidly becoming the most important thing in Association work. The Associations have an almost ideal equipment for boys' work, but the fact that it is monopolized by the men at the time when the street boys can use it has emphasized the tendency, which the prohibitive fees and the general trend of the Association

work have made, to adapt the work to schoolboys of the upper and middle classes of society. There is certainly need enough in our large cities of an institution especially for these boys, who are as much in danger physically and morally as those who are poorer. A plan which has been adopted lately with excellent wisdom is, when an old building is abandoned for a better one, not to sell it, but to give it entirely to the boys' department. This has suggested the possibility that the boys' departments which have this special equipment may enter into work for street boys upon broader lines than heretofore. The admirable international organization, with its centralized office and close oversight of its branches, would certainly give an executive and economical direction which the street boys' clubs in their scattered efforts have sorely lacked. On the other hand, it is difficult to see how the Association, confined in its support and ideals to Protestant people of the evangelical type, could work in Hebrew, Irish or French neighborhoods successfully unless it curtailed its distinctively religious methods.

The Association, although its boys' work is so new, has already gone into many suggestive departments of work, some of which are enumerated by the leader of this new crusade, Mr. E. M. Robinson, the International Boys' Work secretary of the movement: "The gymnasium, with its swimming-tank and bathing facilities; the bowling-alleys, the basket-ball leagues and baseball clubs, football games, the cross-country running, the outings, bicycle clubs, rough riders, hiking clubs, canoe and boat clubs, the boys' summer camps, with their multitudinous activities; hospital corps,

drum-corps, the small clubs in the building, camera clubs, stamp clubs, coin clubs, magic clubs, natural history clubs, educational clubs, observation parties, popular talks, illustrated lectures, library, reading-rooms, games, debates, literary societies, the educational and industrial classes, sloyd, carpentry, printing, electricity, scroll-sawing, basket-making, etching, sketching, poster-painting, music, commercial branches and English, the committee service of boys and conferences and conventions of boys, the gospel meetings, prayer-meetings, Bible classes of various kinds, with blackboard, water-colors, paper-pulp maps and models; stereopticon and illustrated lessons, chalk talks, chemical talks, Yoke Fellows' Bands, missionary classes, junior volunteer leagues, personal workers' bands, etc." One of the latest outgrowths which the Association with its splendid athletic history is excellently well fitted to lead is the developing and federating of athletics in the Sunday-schools of a city by Sunday-school athletic leagues. But of all these no doubt the most important contribution is the boys' camp. To this means of return to the natural country of boyhood, the free life of out-of-doors, the Association has applied itself with large wisdom and patience. The interesting light which these camps throw upon boy nature and boys' needs, the susceptibility to healthy moral and religious impressions at these places, and the fruitful results, I shall speak of in another chapter.

The boys' department of the Association is conferring many benefits upon the churches. It does a valuable social work in bringing together boys from different localities and churches. In many great cities it deals

with as many boys who are outside as are inside churches. In other places the preponderance of girls in the young people's societies and the lack of Sunday-school lessons and methods adaptable to boys has laid upon it a great opportunity and burden. The Association is teaching the churches many lessons as to the ways to approach boys, the desirability of organizing them apart from girls and of recognizing the various ages and the way to teach them the Bible and religion. In its triangle representing "Spirit, Mind and Body," its aim is all-round development of the entire nature. Too often the church has thought of the boy as all spirit. In some small cities I have felt that the superior success of the Association has created a clashing with the churches. Must the Association always insist on having all parts of the triangle represented in its own walls? Might it not be better sometimes if the Association in its boys' work should be largely the convenient federation of athletic and supplementary agencies which no single church can adequately support, while its secretary cooperates in helping the development of means of spiritual nurture for boys in the churches themselves? I am persuaded that in many a community the pastors, though unable to provide institutional features for their boys, have very carefully planned spiritual instrumentalities, with which boys' meetings, Bible classes and committees at the Association are a well-meant but unjustifiable interference. Let the secretary quietly yield to every effort for nurture in the local church. Instead of conducting boys' Bible classes, let the secretary, for example, be the teacher of the teachers of boys' classes in the separate Sunday-schools.



The boys' department has continually to fight against a foe which is already the too-successful enemy of the men's department, namely, the idea that one goes to the Association to get something, that the fee of \$3, \$5 or \$8 represents an outlay which one must scrupulously insist on getting back in the form of physical benefits or even of spiritual blessings. It is against this tendency, which associates itself so readily with the subjective type of religion which the Association used to foster, that Dr. Luther Gulick has waged such a determined warfare. It is the remainder of that selfishness in religion that makes many a Christian parent feel that he can trust better the approach, the subsequent care and the product of religious experience in his boy in the church than in the Association. The improvement of the quality of men who take up the secretaryship of the boys' department will be the way to overcome this tendency. The idea that a more sentimental, a little weaker-minded and a somewhat nondescript type of man will do the boys' work, and that a junior secretaryship is only a stepping-stone to something higher is giving place to the recognition that this work demands the life consecration of men of the same ability and training as the public school masters of boys of this same age. The practical way for this reform to be brought about will be for the communities which support the Association to give the boys' director a somewhat better salary than that of an assistant janitor or a shipping-clerk. One of the finest forces to counteract the selfish tendency in the individual member is the recent effort to secure evangelizing of boys by their own Christian fellows. As on the foreign field it

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is the native worker who is most efficient, so a boy of one's own age is to another boy the "native worker" most adapted to lead him to Christ. The influence of such altruism, if sincere and unaffected, upon the young Christian himself is most enlarging to the soul.

The thought that the boys' department exists not for itself but for the community and for the churches is coming into slow recognition. A few Associations have already begun to plant their outposts away from their fortresses, their own buildings. The first picket line is apt to be the boat-house or the camp. In many instances Associations are furnishing gymnasium instructors for churches and street boys' clubs. In some small places the secretary gets hold of a "gang" before it becomes dangerous and persuades it to become affiliated with the Association, either as a special club in the main building or as an outpost branch. This taking advantage of the neighborhood and "gang" spirit is an intelligent recognition of social conditions, and makes it possible for the Association to do a much more elastic and comprehensive work.

We have been speaking thus far of instrumentalities suited to large and crowded populations. But it is coming to be recognized that the small cities and the large towns also have their boy problem. There life is a smaller pool that stirs ceaselessly about itself, and much of the sin which in the great city flows past the child on the wider current of many interests sticks, because of the influence of some strong evil personality or by reason of the greater relative importance and strength of village "gangs," which are unrestrained by

uniformed police and city walls. The nearness of the country is both the danger and the salvation of these boys, for the boys who live nearer to nature are more full of will and independence either for good or for evil, while in country conditions themselves may be found the antidotes to the ills of boy life.

In the small towns and in larger places where Protestant churches predominate I am persuaded that this work may best be done by the churches, either formally or by substantial cooperation. They have the workers and the facilities. If it be true, as I think it is, that the places in America in which it is most desirable to live are the large towns and small cities, one great reason why this is so is because it is possible in such places to coordinate the religious, intellectual, social and physical life of the community, not for boys only, but for all, that there shall be no barriers between them, but that all shall be for the harmony of well-rounded human development. Contrary to the usual impression, I believe that the summer as much as the winter is in such places a favorable time for work with boys. The country-out-of-doors itself is the best laboratory, the best club-house for boys. Here they are at home and so are known and dealt with at their best and most naturally. It used to be thought that boys could safely be left to themselves during the summer vacation, but it is coming to be realized that this is the time when the gang-spirit often becomes most obnoxious and that, while no doubt the child absorbs much knowledge and power from Mother Nature, yet there are great possibilities in directing and interpreting this outdoor education.

## The Play School

An experiment which made this emphasis upon summer activities and yet which carried the boys through the year in a large country town was that of the Andover Play School, devised and superintended by George E. Johnson, when he was superintendent of public schools in Andover, Mass. Mr. Johnson, who adds to the qualifications of being an expert athlete and an authority upon the place of play in education those rare traits which win confidence, of patience, thoroughness and perseverance in observation and effort, brought into being a social institution of great value and suggestiveness. It had a far-reaching influence upon the vacation school movement in its various forms. It was based upon the play-instinct with all the other allied instincts of which play is an expression. Its purpose was to utilize those neglected instincts in education, and much was made of will-training by self-origination and execution of handiwork. Mr. Johnson describes the plan as follows in the *Pedagogical Seminary*:

“ It is a school for boys ranging from ten to fourteen years of age. Its sessions have been evening sessions in the winter and day sessions during the summer vacation. The work of the school has been based entirely upon the play interests of the boys attending. The work has varied somewhat according to the season of the year, but the description will concern mainly the work of the summer sessions.

“ The school was in session for six weeks during July and August, the school day was from half past eight to twelve, and forty boys were regularly in attendance. There were three periods in the school day,

the first and third being one hour and a half in length, and the second one hour. A free choice of occupation was granted at the beginning of the term, very little occasion for change in the divisions occurring thereafter.

“ Perhaps the favorite occupation, on the whole, was the wood-work. There was a complete sloyd outfit and a trained sloyd teacher. No attempt was made to hold the boys to a formulated course. The wood-work was to serve as a sort of supply shop for the apparatus used in the school. The boys made their own butterfly nets and fish nets for the nature work. They made the mounting boards used in mounting the specimens, the cases for the permanent collections, developing cages for the caterpillars, aquaria for the fishes, box traps for catching squirrels, etc. If a boy was interested in archery, he made his bow and arrows; if in cricket, a bat; if in kite-flying, a kite; if in making a present for a younger brother or sister, a toy table, perhaps. Mothers, too, reaped the benefits of the shop, for a boy often turned from his toy-making to the making of a sleeve-board, ironing-board, bread-board, shelf or something else for the house. Sometimes the boys united in making some giant affair of common interest; as, for example, a great windmill which supplied power for turning the grindstone, or a dam or sluiceway for the water-wheel, or a catamaran for the swimming-pool. One summer the boys built a-log cabin.

“ The nature work was hardly less popular than the toy-making. Nearly every morning there might be seen a company of ten or a dozen boys starting out with the leader in search of butterflies or fishes, and

for the incidental study of birds, or frogs, or snakes, or whatever came to their notice while hunting. The older boys devoted themselves mainly to the butterflies, the younger to the fishes. Nearly every species of butterfly to be found in Andover during the season was captured, many kinds of caterpillars were taken and developed into chrysalids in the cages, and nearly all the different kinds of fishes to be found in the streams and ponds of Andover were caught and studied. The work consisted largely of outdoor tramps, but there was also laboratory work, the description and drawing of the worm, chrysalis and butterfly. Honey-bees in an observation hive, and ants in nests made of school slates covered with glass were watched. Some of the ants' nests were successfully kept and watched for months, one boy keeping a colony all winter. The microscope was frequently used in the laboratory work. Note-books on fishes were also kept. The interest of the boys was deepest in the gathering and general observation and naming of specimens, the watching and feeding of the fishes, and less in the minuter observation, drawing and naming the parts. The zeal in the hunting of specimens was often intense.

"Allied to the nature work was the gardening. A part of the school-yard was plowed and a definite portion allotted to each boy who chose gardening. Vegetables of various kinds were planted. Flower plants were also a part of the care and possession of the boys, and were taken home and transplanted by the boys at the close of the school. The following spring, many of these boys were reported to me as having started gardens of their own at home.

"In the winter session, stamp and picture collections were substituted for the nature collections, the stamp-collecting craze spreading like wild-fire among the school children last winter, some of the candy and cigarette counters suffering thereby, to my certain knowledge.

"The second period of the day, one hour in length, was spent in outdoor play. In one section of the playground might have been seen a group of boys engaged in a match at archery. In another section, the older boys, perhaps, divided into opposing sides by some natural grouping which lent zest to emulation, were hard at a spirited game of ball. Elsewhere some of the younger or less athletic boys were playing at tenpins on the smooth driveway, or at bean bags. There were also, at times, football, basket-ball, ring-toss, tag games, boxing, wrestling, racing, jumping, vaulting, gymnastic tricks, kite-flying, boat-racing at Rabbitt's Pond, swimming races at Pomp's or in the Shawsheen. Three times a week there was a division in swimming. The swimming lessons often served as a good opportunity for collecting specimens or plants for the aquaria. On rainy days there were indoor games, which partook more of the nature of social or parlor games and which were intellectual rather than physical.

"The musically inclined boys were always eager for an orchestra. This took the form of a kindersymphonie. The talents and attainments of the boys made the music necessarily crude, but it was much enjoyed by them. The violinists were children who came for the orchestra alone, the play-school boys being confined mainly to time-beating instruments.

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There was a class also in piano-playing which met twice a week.

"The printing department appealed to some as real play. The press served in printing the names of the boys in the several departments, the baseball teams, headings for school exercise papers, cards, some bill-heads, and, best of all, a four-paged paper issued at the close of the last school, containing compositions of the boys on the work of the various departments, names of prize-takers, cuts of drawings made in the nature work, list of specimens captured and the like.

"Besides the drawing in the nature work, there was a division in drawing for those who preferred it to any other occupation they might have during that period. The work took the form, mainly, of large free drawings from objects. This was the nearest allied to regular school work of any department, unless we except the library from which the boys eagerly drew books of stories, history or nature, for home reading."

The essential things about this remarkable lilliputian community seem to have been the intelligent contact with nature, the devising and making by the boys of their instruments of play and work — but nothing like formal sloyd or classroom drill — and the natural and friendly social relations with the boys of the adult workers, some of whom were paid and some volunteer.

Mr. Johnson's summer work was planned as a part of a continuous play-school curriculum to run from boyhood to manhood, and, especially in winter evenings, to reach the working boys as well as to the school boys of the village.

In the small town of Norway, Maine, two gentlemen



went to work some time ago, independently of each other, to lead the boys of their acquaintance into accurate study and observation of nature in the hill region about them. They found that the boys responded to the most painstaking work and that the results in character were as encouraging as in natural history. Now, as some one has said, "flowers are not ethics," but fellowship is, and comradeship on the fair levels of nature study is character-forming.

The Rev. Herbert A. Jump in studying the country problem dismisses the Y. P. S. C. E. and Y. M. C. A. as being unable to contribute very much help, and feels that few individual country churches have pastors, members or equipment adequate to the need. "Why, then," he asks, "should not the school building be appropriated as a boys' rendezvous?" About the school in each village let a system of self-governing clubs be organized with athletic, chivalric, patriotic, parliamentary or social interests, adapted to various ages. Each club will be under the supervision of an adult. These club leaders will naturally meet from time to time for conference with a general superintendent, who will be an interested citizen, a teacher, or, at least desirably, a minister. Thus the school would become a center for every wholesome boyish occupation or diversion, — a play center out of hours as well as a study center in hours, and all the while a growth center.

## **Boys' Experiment Clubs**

Out in Rockford County, Illinois, Superintendent O. J. Kern's "Boys' Experiment Clubs" (and "Girls' Home Culture Clubs"), with their school gardens and corn-planting contests and annual excursions to the State

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Agricultural College, have done much to exalt the dignity of farm work as a calling and to enrich the lives of the boys intellectually and socially. Other counties and states are imitating this example. Mr. Kern's book is mentioned in the Bibliography.

### **Industrial Training**

Principal William A. Baldwin of the Hyannis Normal School has worked out in another little book, "Industrial Social Education," his experiments in introducing industrial and even commercial features into school work, as they have been called out by the development and the needs of the children. This work becomes a return to many of the features of the industrial training given in the old pioneer home, with a more enlightened educational guidance. Here, too, we get some light on the way the school may cooperate with the home, fill wholesomely the leisure of the boy and help him plan his future.

By beginning in a small and natural way, with a leader who has mastered the idea and who is a person of efficiency, and a few volunteer workers who know something about tools, insects, plants or sports, and a group of boys, and a very little apparatus, this sort of work inside or outside a school ought in any place to grow to something very serviceable and fruitful, without any of the barrenness, extravagance and public indifference which usually seem to be connected with an institution.

### **Vacation Schools and Playgrounds**

The vacation school movement and the playground movement in our large cities are wise-minded endeavors to restore to city children somewhat of their country birthright, together with some engagement of

their long, dangerous, summer leisure in happy handicraft and supervised play. They deserve much more space than can be given them here, and the interested reader must again be referred to the lists at the end of this book of manuals of these subjects.

The summer playgrounds, beginning as private philanthropies, are becoming municipal institutions, extensions of the public school system, just as fast as they are recognized as creators of health and morality. Summer philanthropies are supplementing the vacation schools and summer playgrounds by giving each year a larger number of city children the air and tonic, the freedom and nurture and healing of the country.

Let us now turn to some of the agencies, found in both city and country, in which the religious element is central. I shall give an entire chapter to a constructive study of aims and methods. What I shall do here is simply to describe some of the methods now in existence.

**Junior  
Christian  
Endeavor**

A popular way of helping boys and girls in the church is in the Junior Endeavor Society and kindred organizations. The Endeavor movement soon found a practical difficulty in the fact that its young people, some of whom were quite young when they entered, remained in the society year after year, and that just as soon as their average age began to increase it became almost impossible to gather in younger members. To meet this need, in 1884, junior societies, and a few years later intermediate societies, began to be established, formed in complete imitation of the societies of older young people. Thus naturally, and

yet we may say somewhat thoughtlessly, an institution was introduced into our churches with the same name and methods as one already existing, but with no query as to whether means that were adaptable to persons from sixteen to sixty would be perfectly natural to boys and girls from ten to sixteen.

It cannot be denied that the Christian Endeavor movement is passing through a period of reaction and readjustment. As to the needs of the movement as it applies to adults it would be aside from the main question to enter into discussion here. But the general dissatisfaction with the Endeavor scheme as it applies to juniors, and the increasing growth of societies that are substitutes or are supplementary to it, especially for boys, makes the question pertinent, whether the Endeavor idea is applicable to boys.

An interesting test as to whether these junior societies do actually suit young children may be taken from the results of Dr. Sheldon's study, already referred to, of the societies, clubs and gangs which children spontaneously organize. If interest is the key to influence, what boys like to do is a criterion as to the sort of things which it is wise to do with them. Three things were definitely discovered regarding these societies: Physical activity, in the forms of play, construction, wandering and athletics, was the supreme interest, 85½ per cent of the societies having this as its characteristic; leagues for religious expression were almost entirely absent; boys and girls almost never organized together.

We see at once that these junior societies ignore these three facts, for they are mostly organizations for sitting still, they aim directly at verbal religious ex-

pression, and they include boys and girls together. If we combine with verbal religious expression the presence of the other sex, we make a demand which is a sore tax upon simplicity and sincerity.

Religion in a child may be real, but it is only a promise. It is not yet time to talk about it or display it in any vocal way. "Oh, that I might do something for God!" not, "Oh, to say something!" is his cry.

With boys especially this is a time of reserves; the distance between apprehension and expression is never so long as now; it is more important to brood than to utter, and public prayer or testimony or opinion is, in this imitative age, sure to be parrot-like and unnatural. It is a period when a boy tries to be honest with himself. The insistence upon an indenturing for life by the ironclad pledge and the easy tolerance of its frequent infraction does this quality of his nature a serious wrong. "Nothing tends more to give to children a sense of unreality," says Sir Joshua Fitch, "than the habit of exacting from them professions of faith which do not honestly correspond to their present stage of religious experience." When a boy wants to talk in meeting at this age there is generally something the matter with him. I have often observed that it is not the best or most thoughtful boys who do the praying and talking in these meetings. It is rather those of quick but shallow natures who ought to be repressed rather than encouraged, and who are learning a light and easy manner of religious expression which may later easily become weakly fluent and more or less consciously hypocritical. On the other hand, an immature boy of a deeper nature will often be led into

giving expressions of himself, honest at the time, which he later recognizes as crude and overwrought, the result of which may be to silence his lips forever or to persuade him that he has lost, in losing its temporary fervor, the reality of his religious life. This may help explain why it is that the Endeavor movement, originated largely to feed and fructify the church prayer-meeting, has been such a disappointment in this regard. He must be blind who does not see that in New England at least the mid-week meeting is ceasing to be a place for the offering of prayer and the giving of personal religious experience.

Another fact which I have already mentioned is that life to adolescents comes on in waves, between which are rhythms or lulls. Those who have much to do with boys intimately, and many men from their memory of childhood, have testified that conversion is quite apt to come in three successive waves of increasing power about two or three years apart. Between these waves there is a period of depression, caused perhaps by pubertal or other physical changes. This is "the pin-feather age," the blunder period. In these lulls the child is apt to think he has lost his faith or sinned away his day of grace. The junior methods are very apt to intensify the morbidness and introspection of these curious intermediary periods.

It seems to me that Dr. Coe has in his study of temperaments cut the ground away forever from under that hoary heresy that "the prayer-meeting is the thermometer of the church." The exact truth is that it is the thermometer of the people of sanguine or melancholic temperaments in the church. Sainthood, as

he points out, has in all ages, especially the medieval, been granted to those of devout feeling and devout expression, and it has only been seldom that men have "perceived that merely filling one's station in life in the fear of God is a spiritual exercise." The saints of the Endeavor movement — and they are real saints — are men of the devotional type. They publish or push the writings of Meyer, Murray, Morgan, Moody and McGregor, who are also saints and of the same type; they encourage a comradeship of the Quiet Hour, which appeals to saints of the same type; and they believe that the prayer-meeting is the thermometer of the Christian. But there are other good people who think the writings of those saints who begin with M tiresome, who if they had a quiet hour would say their prayers all through and then have fifty-seven minutes in which to start up and do something, and to whom either a prayer-meeting is irksome or personal participation in it painful and unprofitable. They were made that way. They are of the choleric type.

It is no reflection upon the manliness of the former class when Professor Coe points out that women are overwhelmingly of sanguine or melancholic temperament, and that it is something more than mere coincidence that women should be in the majority in the churches where "the forms of religious life natural to the choleric temperament are habitually discounted in favor of those natural to the sanguine and melancholic temperaments."

Whether this tendency has begun to show its results in the Endeavor movement there is time, but perhaps there are not sufficient data, to make evident. It is a

fact that in the states and the denomination in those states in which the movement started the societies have lately fallen off very largely in membership.

It is also everywhere noticeable that the movement is becoming predominantly feminine, and that it is increasingly difficult to hold young men of the active type in its membership. And the reason we lose men is that the movement is not well adapted to the boys.

With all this that has just been said about the dangers of verbal religious expression, it is also fair to say that there are many of my friends, especially in the Y. M. C. A., who believe that for boys when they are together by themselves, with a judicious leader, at camp or in some other natural relationship, to interchange their religious sentiments or even to pray is a perfectly natural and wholesome exercise. But even these men do not advocate that such performances be encouraged in the presence of the other sex.

There are in the Endeavor forces and organization possibilities that point to successful social and religious work, under wiser methods. These societies usually command the services of some of the best and wisest leaders in the churches. They meet, as the boys outgrow their boys' clubs, that temptation, to which so many workers with boys yield, of holding boys by selfish attractions rather than by service for others, by a demand for unselfishness.

Such religious bands as these are splendid untrammelled opportunities for children to serve God and perform religious duty. They give instant definiteness to consecration. The word "Endeavor" was an in-



spiration. It expresses the ideals of youth. To try, to persist, to attain, — these are the things a boy wants to do. The junior idea has in it the three things which are fundamental to work that shall help boys: something to love, something to know and something to do. There is the hearty devotion to the personal Christ, the disposition to seek wiser ways of instructing the children and the splendidly planned activities of the various committees. Notice how the boy who wriggles like an eel during the prayer-meeting and pops up to give a “testimony” and then pops down to stick a pin into his neighbor — with equal enthusiasm — shines in doing the chores of a social or in works of mercy for which one would suppose he would have no heart. He wants to be doing something. If I were going to have a caste called “the active membership” at all, I would have it consist of those who are active with their hands rather than with their tongues, an inner guild of those who will agree to take definite tasks and do them. The wiser Endeavor leaders are gathering up to themselves the activities of the various straggling minor societies of the church and some of them are adding drills, athletics, camps, etc. The Endeavor hosts, “the army of the daybreak,” have the enthusiasm, the confidence, the consecration and the opportunity to take hold of the boys, and do for them what no one else can do. Let the directors of the movement gradually retire methods that are merely imitative of adults and that insist on iron conformities, and affiliate with themselves some of the other forms of work named in this chapter, and then the movement will furnish the leadership and the goal to a multitude of boys who

need only the right touch to ripen them into Christian manhood.

I give no special space here to the Epworth League and the other societies, imitative of Christian Endeavor, since what I have said of one applies largely to all.

**The** Now to the Brotherhoods of St. An-  
**Brotherhoods** drew, and of Andrew and Philip. The strength of these brotherhoods is loyalty. The gregarious spirit of boys has in it a great capacity for affection, as is seen in the strength of college secret societies among youths not out of the adolescent period. That spirit is beautiful and ennobling. The church is an institution as worthy of passionate devotions and of "team-work" as the college. The brotherhoods seize this romantic affection and fasten it.

Mr. Hubert Carleton, the secretary of the Brotherhood of St. Andrew, believes that the very highest appeal ought to be made to a boy. He has recently said: "Can the boy be won? Yes. The boy can be won, but not in the usual way in which the church is working at the problem to-day. The boy can be won by employing his interests, his energies, his possibilities and his inspiration in behalf of God and God's cause. The way to win the boy for the church is to teach him to work for the church. And by church work I do not mean what is commonly meant by church work. I do not mean to give the boy some petty tinkering around the church and allow him to call that church work or work for God. If you send your boy running messages for the rector, delivering notices, collecting books and

the like, and teach him to do nothing else, you have dwarfed the boy at the very beginning; and if you dwarf the boy you will never develop the man. The church is in this world to make people Christians who are not to-day Christians, and the boy must be taught by the church to take up his share in this work. In plain English, then, let me say that no boy can be a real Christian unless he is trying to make it easier for other boys who are not Christians to become Christians, or those who are Christians already to become better Christians.

“ The church is teaching the boy to-day a maimed religion, an imperfect religion, a religion with the heart left out of it. She is teaching him that it is his duty to live straight, but she is not teaching him that it is his equally necessary duty to help the other fellow to live straight. She is not teaching him that the first duty of every church boy is to make it easier for those who are not church boys to become church boys, and he is not therefore doing it. You cannot blame him because he does not know, no one has ever told him, and the church is losing not only his own allegiance, because no boy will stay where his energies are not employed, but she is also losing all the boys who should be being won by him. John Wanamaker once said that when you convert a man you convert one person, but when you convert a boy you convert a multiplication table, and Wanamaker’s arithmetic is usually correct.

“ The Brotherhood of St. Andrew is the only society which is to-day successful in this kind of work among boys. It puts aside altogether the amusement features, and everything which is supposed to attract boys.

It believes that the boy should be used, not amused, and it accordingly sets the boy at the hardest, highest and holiest work in all the world, that of living for other boys. All amusement features are debarred. The boy joins the junior department of the Brotherhood of St. Andrew, not for what he can get, but for what he can give, and there are, in this society to-day, thousands of the older boys of our church, boys of education, boys of influence, boys of leadership and boys of position who are being taught how impossible it is for them to be real Christians unless they are getting other boys to be Christians and are being shown how to put this into practical operation by being directed towards their friends and companions whom they can influence."

The evangelizing of boys by other boys is the idea of the order, and the word "Brotherhood" expresses what every boy covets. I value the Brotherhoods very highly as opportunities afforded boys to develop their early Christian characters in each other's fellowship under mature, manly leaders. Almost every men's league in a church needs a boy branch to prevent it from becoming selfish. This adopting of the boys by the men in a church, in a godfatherly sense, is a magnificent mission.

## **The Captains of Ten**

The most interesting church work that I know of anywhere among boys is that exhibited in an organization known as the Captains of Ten, originated and conducted by Miss A. B. Mackintire, of Dr. Alexander McKenzie's church in Cambridge. We have here a successful boys' club conducted by a woman. Here

is a woman who, without fad or publicity, has worked out for fifteen years a plan which fits the best theories. The basis is hand-work. The Captains of Ten are boys from eight to fourteen, who are captains of their ten fingers. Cardboard work, weaving, whittling, sloyd, carving and other activities are followed by graded groups. Miss Mackintire is a trained sloyd worker and has a remarkable ingenuity and patience in originating elaborate and dignified annual entertainments by the boys, each of which is a surprise and wonder. The interest is missions, which are taught graphically, chiefly at the monthly business meeting. The boys learn to like to make generous gifts from the proceeds of their festivals and sales of handiwork for the benevolent causes which they know about and care for. At the entertainments the dramatic instinct is fully recognized and the constructive faculties are utilized in designing costumes and scenery. Loyalty and self-government are taught incidentally. The older boys become volunteer workers to help beginners, and are graduated into the Order of the Knights of King Arthur. A personality that has been devoted to boys with such earnestness and fidelity becomes a masterful influence on character. To walk down the room, on the walls of which are placed the photographs of the grouped Captains for successive years,—there have been over two hundred boys in all,—and see the growth in maturity thus visibly portrayed is an impressive vision. These boys seem to ripen into Christian life naturally, although they represent two quite different levels of society, and usually come into the church. There is no Junior Endeavor Society or other re-

ligious society for children here. This illustration suggests the power of broader methods wielded by sense and consecration to assist in the actual religious development of boyhood.

**The Wood-craft Indians**      Another plan which arouses much enthusiasm among boys from ten to fourteen is that of the Woodcraft Indians, devised by Ernest Thompson Seton, the naturalist. It is an orderly endeavor to systematize and direct that fever for "playing Indian" which has always been the delight of boys who have any access to the forest. It is the nobler side of the aboriginal nature that is imitated, the degrading vices being discouraged by such laws as "no smoking" and "no fire-water in camp," and by offering recognitions, called "coups," for clear sight, powers of observation, agility and marksmanship and deeds of heroism. The games are ingeniously arranged to afford a reasonable amount of hardship and to encourage the higher sportsmanship, the contestants striving against time and space rather than against their fellows, the rewards being so varied as to suit every boyish talent and being justly proportioned to real endeavor. The plan is elastic and may be turned to the loftiest uses.

**The Knights of King Arthur**      If the Woodcraft Indians is a method that corresponds to the savage period of boyhood, then the Order of the Knights of King Arthur, devised by the author, may well apply to the chivalric period that follows. It is based upon the romantic, hero-loving, play, constructive and imaginative instincts which ripen at about fourteen, but it has been found possible and desirable

to prepare the boys for the special features of the order by preliminary organization, as Captains of Ten or Woodcraft Indians, at about twelve. Its purpose is to bring back to the world, and especially to its youth, the spirit of chivalry, courtesy, deference to womanhood, recognition of the *noblesse oblige*, and Christian daring, and ideal of that kingdom of knightliness which King Arthur promised he would bring back when he returns from Avalon. In this order he appears again. Unlike many means of helping boys, this one does not claim to be complete in itself. It is only a skeleton organization, attracting instant pleasure, affording wholesome recreation and instruction and serving as the framework upon which to build instrumentalities that may particularly fit local needs. It is formed upon the model of a college Greek-letter fraternity rather than upon that of a secret lodge, although it is believed that the satisfaction of the love of ritual, mystery and parade in this way in adolescence will often prevent the lodge-room craze which might later become extravagant and destructive of domestic felicity. It is not secret. The boys when they gather for a "conclave" march into their hall and seat themselves in a circle in imitation of the round table, with a King at the head, the Merlin or adult leader at his side, and the various functionaries of their "Castle" in their places. In order to avoid jealousy there is constant rotation in office. Each boy bears the name of a hero, either an ancient knight or a modern man of noble life, and is known by that name in the castle and is supposed to be familiar with the history of the one for whom he is named and to emulate his virtues.

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The ritual is short but impressive. Its preparation and the arranging of the initiations, which embody the grades of page, esquire and knight, and which teach lessons important to boyhood, give room for the constructive instinct in the making of regalia, banners, swords and spears, throne, etc. These initiations exercise the play-instinct without giving opportunity for physical violence. Hero-worship is developed by a roll of noble deeds, a castle album of portraits of heroes, the reading together of heroic books and the offering of ranks in "the peerage" and the sacred honor of "the Siege Perilous" for athletic, scholarly or self-sacrificing attainments. These honors are arranged to harmonize with those offered in the Woodcraft Indians, so that the two organizations dovetail. Those which involve mere physical effort are rewards for wholesome emulation, while the recognition of actual heroism is conferred, not to the boaster, but by the spontaneous tribute of his fellows. The ranks of esquire and knight in the castle are planned to be occupied by those who shall voluntarily, after a term of probation, accept a simple, self-originated covenant of purity, temperance and reverence or enter the manliness of actual Christian confession by church membership. For definite activity and in satisfying the instinct for roaming and adventure, "quests" are suggested in the way of walks to historic sites and cooperative deeds of kindness. The local Merlin is urged to develop the resources of the boys in his own way, as upon the manner in which he does this the life of the castle will ultimately depend. Almost everything can be clad in imagination with the knightly character. The summer camp will become



the literal castle and its environs the country of the paynims, who are to be protected, not ravaged. The ball team will be the castle armed band and its victories the occasion of mild "wassail." The boys will often elaborate further rituals of their own, and patriotism and missions can be taught under this disguise. Often the members show a touching tenderness toward a group of younger boys who are under instruction preparatory to being admitted, and refer in later days to their memories of the order with something of the same feeling that the graduate does to his college days. There is in some such approach to the best in the boy the possibility of great good. In a successful castle, loyalty, chivalry and service — the three watchwords of the order — are actually developed in very pleasing ways. The plan is thoroughly Christian and is more often found in churches than elsewhere, although adapted to a union group in the community. Its elasticity makes it popular to use with other formal agencies. Even reduced to its simplicity — the adoption of knightly names and ideals — it proves a powerful force for uplifting a group of boys by a way that quietly and constantly appeals to their idealism and group spirit without trespassing upon their reserve or making them unduly introspective. It seems to have the unique quality that while in it religion is so unobtrusive that it does not offend, it is so integral a part that it cannot be ignored. In Mr. Carleton's description of the Brotherhood of St. Andrew we see as the ideal the boy membership of a church segregated into a brotherhood to win other boys who are outsiders. In the Knights of King Arthur the Christian boy is, as

in the rest of life, a part of a community of boys, in which there is no caste but character.

The author may speak freely of certain minor advantages of the plan, which are noted by President G. Stanley Hall, who regards it as "the best form of group-honor" for boys, because these advantages came about incidentally and not from his own planning. "The esoteric is a real basis for comradeship." "It permits the abandon of freedom in its yeasty stage, innocent rioting." "The grades of initiation become symbolic of old ethnic initiations of pubescents or of putting off the old isolated self by regeneration into a larger social existence." "In cultivating friendship intensely for a small circle, as gentlemen practising *noblesse oblige*, many youth would owe more to this circle than to curriculum and faculty."

The author has found in his own experience that under all, the idea of the Quest, as a partnership in the search for character, when conducted frankly and in mutual help by both adult leader and the boys, becomes the permanent and valuable element of the fraternity. In no other way has he found that he could so naturally live the religious life with boys.

## **The Boys' Brigade**

The Boys' Brigade has had considerable vogue on both sides of the water. It usually, when first tried, brings together a large company of boys, and it offers the advantages of exercises that not only inculcate erectness and vigor but that assist humility, obedience and attention. The summer military camp is often a valuable feature and there is during the winter some opportunity for Bible drill, though there are difficulties in yoking it to the

other more strenuous exercises. Where it is possible to get a drill-master who is something more, and who will learn to see his boys as individuals, it has done good. The plan is not very elastic and, so rapidly do boys outgrow any one form of organization, that many feel that the large expense of it is not always justified.

**The Boys' Life Brigade**      There is an improvement of this last-named plan called the Boys' Life Brigade, in which the drills are on a peace basis and are in the line of learning to save rather than to destroy life. Ambulance drill, first aid, rescuing from fire and drowning, are attractive features.

**The Sunday-School**      The Sunday-school is the greatest educational institute of the church. Despite the abundant criticisms with which it has been favored, the character of its leaders and membership, the authorization and labor which it has received, the large reach it has upon the childhood of every community and its genuine value and unique opportunity will cause it to continue to be the place where the church does the most of its teaching and puts forth its best work.

The Sunday-school has three functions. First and chiefly, it is the agency, supplemental to the home, where children and young people are taught the Christian religion of love and service. Second, it is a place where older persons may study the higher problems of religious thought and duty. Third, it is the place where people are trained to teach religion to others. These three functions suggest as the divisions of the Sunday-school, the primary and adolescent grades, the adult classes, the normal de-

partment. I shall speak almost entirely of the first division.

Ideally, the Sunday-school for children is not a school at all. In an Edenic condition it is an extension of the home. It is a place where a wise and good man or woman gathers a group of young people to whom he is in the truest sense a god-parent in order to help and supplement the home in teaching the way of life and encouraging children to walk in it. There are, of course, pedagogic laws to be applied in Sunday-school instruction, but the aim should not be to imitate the public school. The model of the Sunday-school should be rather the social settlement classes and clubs, where the teacher and scholars are simply friends who meet because of interest in the same subject. The Sunday-school class is the proper unit for all the organized work of the church among young people. I look forward to the day when, instead of having a Sunday-school where a great many children come for only an hour on Sunday, and several forlorn Endeavor societies, mission bands and clubs of boys and girls which struggle to hold the interest of but a small fraction on week-days, each class or group of classes shall have its week-day session which shall be an authorized and fully attended meeting of the school. Here the secular mass-club idea of *esprit de corps* and the group-club intensive and personal work would both be exemplified.

The first essential for an improved school is a trained superintendent. Behind even the homely group-class idea must be the man of ideal and knowledge. In the larger churches such men are being set apart to this as a life-work. There is a great demand in the smaller

churches for ministers who are teachers as well as pastors.

Then we must have good teachers. We naturally turn to our public schools. But President Hyde tells our public school teachers to treat one who would have them teach Sundays "as a murderer who seeks your life." Still, many of them do teach, and they are a blessing to our schools. The mid-week meeting of the church is to give more and more an opportunity for the pastor-teacher to confer with the laymen-teachers as to the principles and methods of Bible teaching. Fathers and mothers and other people who have retained their childhood may thus become competent and efficient teachers.

Officers of the Y. M. C. A. express great confidence in the results of their experiments in Bible classes in which the teacher is eliminated. The pupil-teachers are boys of the same age as their classes, or a little older, who have been carefully drilled by an adult in a normal class. Their belief is that the absence of sermonizing and the freedom from the dominance of an adult personality make for a healthy and expressive class life. The qualities of opinionativeness and fervor in a man which might weaken him as a teacher of unconverted boys might make him an excellent leader of a normal class of Christian boys, his force of character being their needed stimulus to consecrated endeavor. The success of this plan evidently depends on the excellence of this preparatory work.

In regard to the system of instruction much progress may be expected, for much has already been secured. The ideal toward which we are steadily moving is a

graded set of classes and a permanent graded selection of material. One of the best complete graded school systems of which I know is that worked out in the Tabernacle school connected with Chicago Commons. In outline it is as follows:

“The Graded Bible School. There are twelve grades in the Graded Bible School, corresponding to the grades in the public schools and covering the period from six to eighteen years in the scholar's life. The school is divided into Primary, Junior and Senior departments, each including four grades. The Primary and Junior equal the period of grammar school and the Senior that of high school in our public school system. In arranging the curriculum the aim has been to adapt the work to the needs of the children and young people in the different periods of their development in accordance with the results of the best modern child-study, and also to cover the Bible material in a complete and orderly way. While the chief subject of study is the Bible, attention is paid to church history, missions, present-day problems in ethics. The course naturally falls into six divisions. The first two cover the receptive period in the child's life, the work being confined to Bible truths and Bible stories, nature lessons, object-lessons and the memorizing of Scripture passages. The next two divisions include the decision period in the child's life. The work is in the New Testament, including a careful study of the Life of Christ, the Early Church and simple Christian teaching. In the fifth division the Old Testament is studied, and in the sixth division, when the young person is in the reconstruction period of life, the aim is to inculcate

Christian duties and meet the questionings and difficulties which arise in the mind of a young person at this time."

By the time a youth has reached eighteen years of age he ought, in a model curriculum, to have secured intellectually a consecutive historical knowledge of the religious history of that people whose genius was religion, of the events of the life of Jesus with their surroundings, and of the origins of the Christian Church, with the developments of Christian history and Christian missions that ensued. He ought also to know something of the order and purposes and meanings of the books of the Bible, so that he can read it with understanding, discrimination and delight. Ethically, he should have faced in turn the great moral situations as they were presented to the great characters of Scripture in turn, and should have formulated for himself a scheme of life from the law, the prophets and the gospel. Spiritually, he should have been brought face to face with the Christ and have given allegiance to him and his kingdom. Socially, the pessimistic moods of youth should have been corrected by some study of social need and modern social progress.

The next important thing is the way of instruction. Two vicious methods are now in vogue: the Lancastrian, or catechetical, and the homiletic. The first is obsolete in all other education. The second, confined to religious instruction and old-fashioned school "grammar" work, is based on the idea that the Spirit of God and of common sense is so absent from the child that he will never see the good nor do it unless a moral is tagged to every verse in the lesson. This method, that

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of the sermonette, may do in the adult Bible class, but it is useless in the junior classes. It is unfortunately perpetuated by most of the popular "helps" published for teachers.

It is the picturesque and vivid in biography that attracts attention from a boy. To him, life is moving, adventurous, highly colored. The reflective and the passive moods are not his. His mind is so alert and keenly sensitive to moral issues that he reaches them more quickly than his teacher does, and then awaits with surly suspicion and agonizing self-consciousness the clumsy and blunt way by which his preceptor "makes the application." Religion to him is doing, not talking. He does not want to talk about it. He will not be talked to about it.

The school of the future will give the little children story-talks on the heavenly Father in nature and providence, and the child's relation to him as illustrated by the childhood of Jesus and of other characters and by familiar objects and events. The mythologic, the sensuous, the dramatic and the egoistic will be recognized in the stories that follow, taken from the heroes, myths and miracles of the Bible and other literatures. In general, the Old Testament ideals and narratives will precede the New, but not invariably.

The physical activities and some of the apparatus of the kindergarten will yield in their turn to the drill-work, the picture-and-composition methods and the variety familiar in the elementary school. Adolescence needs the life of Jesus and of other heroes studied as vitally as possible. One of the most real difficulties in the Sunday-school is the fact that to the boy the Bible



is trite. It is hard to find a boy who does not know as much about the Bible as he wants to. In almost every other subject in education the element of surprise is one of the teacher's chief aids. The Bible does have some surprises even for a cock-sure American boy, but they are not contained in the ordinary Sunday-school quarterly.

Every available graphic and manual method of illustration and attraction will be pressed during those years when the laboratory method is central in their public school work and when children are so ready to leave the Sunday-school. At this time cooperative study and all the bonds of the gang spirit will be emphasized to help the live, restless, fickle youths.

My own experience with a class of twenty-six boys may be pertinent here. The work was first in the life of Christ, then in the Old Testament.

The class approached the life of Jesus by a method as near as possible to that by which the German schools study the national heroes of Germany: the method of travel-study. By means of stereographs they made a journey to Palestine, following the events of Jesus' life by journeys from place to place in which those events occurred. They made the easy transition from the work of the public school by means of their geographies, atlases and the announcements of the tourist companies.

At the beginning of an average lesson they were carefully transferred from the scene and events of the last lesson to that of the present. They were shown by a specially keyed map where they were to stand, in the definite spot where the Master wrought at the time

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under study, and the exact territory over which they were to look. Then, as they visited this spot by means of the stereograph, they were shown just where the Master entered the scene, what he did there and whence he departed.

They completed and connected their knowledge of these places and deeds by drawing sketch maps, by using a stereograph of the relief map of the Palestine Exploration Society, and by molding certain contours of territory with clay or paper-pulp. This connected knowledge they carried farther by records in small individual note-books and by novel reviews.

Such instruction not only solves the problems of order, attention, interest and individual instruction, but it even encourages home work, which in Sunday-school has been pretty nearly unknown among boys for some time. The self-expression with the hands mentioned above is, much of it, prepared at home; topics for special report and short debates are worked up there, and even some optional work will be thus done by individuals. Instead of the study of short sections of Scripture in the class, long, consecutive sections are given out for home reading, which might be cut out and pasted in a note-book, making an illustrated gospel of a harmony.

The fellowship instinct was utilized in making additional reviews by having a "class life of Christ," to which each member contributed a chapter in turn, and by having a "class log," in which each in turn described the places where he had been.

There need be no fear that such study is not "spiritual." Inattention and irreverence are surely un-

spiritual. Such methods fit the boys, interest them, hold them, instruct them. The geographical and picturesque, as a matter of fact, become the vehicle of the spiritual. My own experience was that the stereoscope itself was, unexpectedly, a powerful instrument for teaching the individual. Isolated behind his hood, looking as if from a dark room through a window into a strange world, his ears as alert as his eyes, each of my twenty-six boys received impressions that were deep, lasting, personal. I was teaching, not a class, but twenty-six separate hearts.

A method of study in which the picturesque has less attention, while the analysis of character has more, has been carefully worked out by the Rev. John L. Keedy (see Bibliography). Here "the pupils pass judgment upon each action, they approve or disapprove of each person. Admiration runs out into choice." The notebook is constantly used and serious attention is demanded to something which the boys recognize as worth while. While boys do come to Sunday-school usually with a *blasé* manner, their curiosity will respond if real and fresh information is actually presented.

By and by the graphic methods yield to frank conversation. The restlessness and doubts and moral cravings of the period require also a first-hand dealing with pressing ethical problems. Here, too, comes the pressure for spiritual decision. In later years the facts of Biblical criticism and the literature of the Bible become appropriate topics.

I am inclined to prophesy an end to the lesson quarterlies, at least to the almanac style. The young children will carry home pictures and occasional illus-

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trative material, and will do some little handicraft or "laboratory" work. Those a little older will have lap-boards and pencils and paper and do some water-color or paper-pulp or whittling work, some of it outside the class. The stereoscope and photographs will be used to make the land and its customs real, and sacred art will bring its own spiritual lessons. The young men and women will use note-books. If the quarterly departs, then the teacher's manual will be magnified. Its "helps" will not be expository or homiletic, but they will consist in instruction to broaden and enlighten the mind of the teacher, which is the only way to get better teaching.

As to the boys who at the age of greatest approachability are being lost to the school in greatest numbers, I think the courses should be shorter — say, three complete courses, each on a great life or topic, in a year. They should be undated, so that a lesson may be postponed if something more important — such as a matter of personal ethics or service — takes the hour. There should be for such classes a separate room, or at least a measure of seclusion. Variety and ingenuity of presenting the lesson and the desirability of allowing some orderly changes of position suggest this. This room should resemble a laboratory or a workshop in its equipment.

The constant endeavor with boys must be to keep the point of contact in real life, in school, playground, current events, within reach. The novel methods suggested would be thought by some to make the getting of teachers harder, but it ought not to be so. Why should not people prepare each year for a twelve

weeks' course, as a professor does for his laboratory course, who cannot teach all the year? The methods I propose make the question of order so simple that it often removes the terror of teaching boys.

Very few classes of older boys can be held unless their "gang-spirit" is recognized by a week-day organization. That organization may well be carried directly into the class, the president calling each session to order, the secretary reading brief minutes, the treasurer handling the offering and the marshal keeping order. This simplifies the routine and introduces the teacher in his proper relation to the class.

I think teachers of such boys should plan, not for a yearly feed, but for a regular if only occasional group-club of their classes, separately or together. These will constitute the Boys' Endeavor Society of the church. A teacher of genuine character, a teaching that neither skulks nor dodges and a generous class-life — these make the successful boys' class.

The school of week-day scope, for which I plead, must be a school of practise as well as instruction. The sessions themselves give room for some ethical applications. More than this, the school must stand for actual religious activity. It may be even demoralizing continually to impress moral principles and arouse noble emotions and offer no chance to exercise them. This is the chief reason why I urge that the week-day societies of the church be affiliated with the Sunday-school. It is not enough to give a missionary offering to a cause which no scholar may know much of anything about, and to which many have contributed nothing. The children must learn to do for others,

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doing that really costs time and effort and skill. A school that furnishes manly teachers, frank, honest instruction, wholesome social fellowship and loving service for others will hold a boy even through his years of restlessness and doubt.

### **Christian Nurture Classes**

The catechetical revival is attaining considerable recent prominence and is assuming some dignity on account of its antiquity. If the movement be one for doctrinal instruction, as it presumably is, in the Presbyterian, Protestant Episcopal, Lutheran, Reformed and Methodist churches, which have catechisms prescribed by church law, we have, on the one hand, the opposition of the psychologists, as Prof. C. R. Henderson of the University of Chicago, who says, "I know no catechism which seems to me suitable for any person, young or old, to commit to memory"; President G. Stanley Hall of Clark University, who says, "The teacher should shun all catechetical methods, most of all those that require yes or no for an answer, and next those that insist upon a form of words, which always tend to become a substitute for thought. Although catechisms may have their place, they are not for children"; Prof. H. C. King of Oberlin, who declares that "Christ's own method, in bringing his disciples to the confession of his Messiahship, was one of punctilious avoidance of all dogmatic statements upon the matter"; Prof. George A. Coe, who, in his "Spiritual Life" quotes a young teacher as saying, "Oh, why, why did my parents try to equip me with a doctrinal system in childhood? . . . When I began to doubt some points, I felt obliged to throw all overboard," and

who adds himself: "It is simply impossible to supply a child with real solutions of the problems of life. . . . We should include a great deal of religious activity, but very little religious theory. . . . What he wants most, after all, is room"; Sir Joshua Fitch, who says of them: "I attach small value to catechisms. We never employ them in teaching any other subject than religion. And the reasons are obvious. They are stereotyped questions and stereotyped answers. They leave no room for the play of intelligence upon and around the subject. They stand between the giver and receiver of knowledge, and do not help either of them much. . . . I appeal to your own experience. Do you find that the fragmentary answers which you learned in the catechism help you much in your religious life? When I look back on the work of my religious instructors, do I find that I learned most from their formal lessons, or from the influence of their character and sympathy?" On the other hand, the theologians are not very encouraging, as witness Prof. W. N. Clarke, who approves the catechism theoretically, but succinctly suggests that "at present there exists the deepest interest in Christian doctrine, but it takes the form of question rather than of answer." Prof. A. W. Anthony remarks: "Alas! it has been only in religion that men have thought it needful to inquire into devotion by means of the catechism. . . . The personality of the Christ is far above all mere formulæ of religion and creed statements. It is to a person that Christianity has ever invited its followers."

Even the experiment of giving answers in Scripture

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language does not solve this difficulty, since there is no more supple and subtle form of theological bias than a proof text, while the plan of throwing upon the children the burden of framing answers upon which the theologians have failed to agree is still less satisfactory.

Many of the new manuals omit answers and some omit questions, many drop the word catechism, and close inquiry shows that to the pastor-teacher the manual is simply the solution book, like what the school-teacher surreptitiously used when teaching Wentworth's "Geometry," while personality and free fellowship between teacher and pupils are really everything. There are at least four dangers which might beset a person who was a mere imitator and used the manual of another. One danger is that we forget that while early adolescence, say the age of twelve, is the right time to be looking after the child, his age for formulating systems does not come for five or six years later. Parents are nearer the right age for a catechism than are their children. It would do some of them good. Another danger is that we should expect to be able to teach life out of a booklet as we teach the exact sciences and the dead languages. The laboratory method and not the recitation method, learning by doing, is needed. A third danger is that in emphasizing memory, which we may properly do since the school neglects that faculty, we teach proof texts, the dried figs of theology, instead of the great inspiring passages of truth and faith. A ready-made answer paralyzes, not stimulates, the mind. The last danger is to find thus the point of contact. Here is a bounding, bursting boy, with his heroisms and enthusiasms,



and a new sexual, social and moral nature that almost overpowers him, full of moods, doubts and obstinacies. Does the quiet, logical, sweetly reasonable catechetical method really come to where that boy lives and find him at home?

In the Episcopal Church, where the method is not a recent experiment or a thing by itself, most of these objections are met because of its place in a larger system. It is but one wheel of an ecclesiastical machine. The baptized child is accepted as a member of the ecclesiastical family, potentially regenerate; the catechism is not a matter of special class instruction, but it is taught in the Sunday-school; it is the tradition, and so the expectation that the child will come forward in adolescence to prove his knowledge of the catechism in the confirmation class; instead of waiting for a cataclysmal conversion and a Christian experience before admitting the child into full communion, the child is admitted upon attaining a fitting age and reasonable knowledge of the catechism, and it is believed that in the solemn interim between confirmation and the first communion, in the activities that follow or in the fold of the church with maturing character, spiritual life will actually appear. As far as the influence of this plan can be thrown about children, what could be more admirably planned to secure a quiet, normal Christian development and a minimum of loss of children in their growth from one period to another of life?

In the non-liturgical churches there must be some theory and scheme of the relation of children to the church which shall make it natural and expected that

children should enter full communion. At present the theory, if there be one, sometimes seems to be that it is not natural but is rather surprising if this takes place.

In some such churches children who have been baptized or christened in infancy are enrolled as infant members, brought at a certain age for instruction and then asked practically, not, "Will you come into the church?" but, "Must you go out of the church?"

In many churches, principally I think where the children are largely those of church-members, tactful pastors form annually these classes which they instruct in the Christian way, the use of the Bible, prayer and service, solving doubts and encouraging good ideals and practical living, and as the result they bring almost the entire company each season into membership.

## Other Methods

The church has other means of helping boys which are not everywhere recognized. The church service itself, the boy choir, the liturgy where it is used, the sacraments, are employed with wonderful power in the Roman and Episcopal churches as an appeal to the imaginative and dramatic instincts. They may rightly be so used in other communions. Preaching to children, especially to adolescents, is the most beautiful art and the most rewarding task of the Christian minister. The spectacle of a church full of adults, who have passed the era of a crisis and most of whom have been converted, engaging the efforts of a preacher is one of the most unsatisfying sights on earth. It is a mistake to think one has to "preach down to" adolescents. The most virile, noble and splendid truth is the best food

for them. The emphasis upon Sunday-school attendance as a substitute for children is most unfortunate, since so many children leave the Sunday-school at the age of greatest danger, and, having never formed the habit of church attendance, pass from all church influence. My own experience is that if we give the children something to come for, and encourage their presence by simple rewards and attentions, we can secure and sustain the habit. In my own church, one year, forty-nine received such rewards, of whom twenty-two were boys. In response to many inquiries as to the method, I will say that the annual recognition which I gave to all the children who cared to try for it was only a simple diploma with a five-cent Perry picture on the back. To encourage such attendance among children just beginning to form the habit I required attendance only for a quarter at a time. They were given cards dated for each Sunday with a space for the text, which were punched as they entered the church. Those who reached a certain standard became the pastor's guests for an evening at the close of the quarter.

**The Revival**     The revival appeals especially to adolescence. It satisfies the emotional nature. It is a simple appeal to the heart. Take away the late hours, the long services, the untrained and fanatic exhorters — features which are incidental — and reduce it to a "children's crusade," in which the social and emotional element is retained, where the ideal of the heroic and loving Christ and his grand and strenuous service are held up by the pastor or a wise specialist with children, and we have an instrument of

historic dignity and perpetual value. The danger is the forcing of the nature before it has come to its day of choice and the neglect to follow up the decision by careful training.

**Decision Day**      A plan which is being very strongly pressed in Sunday-school circles is that of Decision Day, a set day for securing or registering decisions of the adolescent children to follow Christ. A desire for "results," natural and often proper, seeks definite harvests after a long season of toil. The appointing of a State Decision Day and tabulating the totals from the day smacks, however, of loving children statistically. A person wonders if year-books did not exist if the plan would ever have been thought of. The ease with which great numbers are secured starts the natural inquiry whether this is not another "short cut" which will prove disappointing in the end. Does this new method, which works so uniformly that it ought almost to be patented, produce other than mechanical "results"?

I tried the plan very carefully for three consecutive years and have sought earnestly to learn in my own and other fields what is the real outcome. The method used at its best seems to me to be this: The aim is not to get great accessions to the church, but to give to those who are passing through the psychical crisis the gentle shock that shall discover the child-soul to itself and help it into the Kingdom. The time to try the plan is just when this shock seems needed, and not in order to "swing into line" nor to be simultaneous with anybody else. It may be done yearly or once in three years or twice a year, according to the spiritual at-

mosphere. The plan should not be announced to the scholars much beforehand, but should be carefully prepared for with the teachers and parents. The present purpose is to secure the quiet committal of a group of scholars to Christ with the immediate enrolment of them in a pastor's class. In some schools the call is so framed as to secure a statement of the religious attitude of every member of the school, thus making a complete religious census. Usually, however, the plan involves a card to be signed, stating a purpose; for example, "to live the Christian life of love and service." I used a card to be signed in duplicate and witnessed by the parent, one half being retained by the child and half by the pastor. I also required, to avoid thoughtless action, that the signing be done at home and in ink. The best way to secure wise signing is to make the teachers evangelists in their own little parishes. The wholesale signing or refusing to sign by a class is a symptom so common that it was what first led me to discount the method.

The way the plan works is this: A startlingly large number always sign, invariably nearly a third. Children like to sign papers. It is a disease nowadays. Many adults have it. The first occasion is always impressive. The minister probably sends word the following Monday to his denominational weekly that he has seventy-five "converts." He has no such thing. What he really has is hard to state. Sometimes a good many join the pastor's class; oftener, I think, but few. The church roll is not materially affected unless these are very carelessly rushed into the church. In one warmly evangelistic church, two years ago, one hundred and fifteen

cards were signed. Of these, twenty have since joined the church. In another, out of one hundred and thirty-one there are thirty-six. These "results" convince me that the numbers should never be announced.

It would be a mistake to suppose, on the other hand, that nothing has been accomplished. The majority mean what they say. The Endeavor Society shows the impulse at once. Some clear cases of new moral motive are seen. This advantage is seen at once: A large number, among them some hitherto unsuspected of religious feeling, make a committal which opens the way for personal conversation. Some other facts are noteworthy. Parents are apt to be incredulous of the plan. They think their child "is not quite ready yet." This may betoken ignorance or an instinctive protection of a sensitive, immature soul from rough hands. The second and third trials are not as impressive or fruitful as the first.

The important ones to regard are really not those who sign but those who refrain. What of them? There are certain temperaments who refuse to express themselves. They may be obstinate or timid. This is true: Boys and girls will sign freely up to a certain year — about fourteen — and then they will abruptly drop off. After eighteen or so the signing is resumed. Those seem to be the years of reserve. Then there is the leakage, the waste, the possible alienation. When one hundred and fifteen signed, over three hundred refused to sign. Is it not possible that these three hundred believe that they have thus disowned Christ? It seemed a daring act, but the heavens did not fall nor the lightning strike; next year it becomes easier

to refrain. Is it wholesome thus to lead young souls up to the great alternative and let the will fail, and do it year after year? One pastor avoids this by providing no cards and making the call only a great welcome. Others carefully explain that it is hoped and believed that all desire to belong to Christ and that the day is simply the opportunity for those who are ready to make the gift (the Easter gift, if it is that season) of themselves to God.

I trust that this discussion will lead to thoughtful study as to whether the plan is applicable in each one's own place, for that is the real criterion. Let the values be balanced, the conditions studied, the way life really grows be traced, the plan used with care, if at all, and the returns made simply a guidance to loving personal work.

## **Boy Scouts**

Since the earlier editions of this book were written an organization has sprung up, in England and America and also throughout the civilized world, enrolling hundreds of thousands of boys in and out of churches, known as the Boy Scouts. The basis of the movement is no doubt in Mr. Seton's "Woodcraft Indians," in the principle of self-competition, the ideals of self-reliance and initiative and the exaltation of some of the so-called military virtues. ¶ It is a wholesome effort to take boys who live amidst city conditions and have lost some of their instincts for outdoor life back to the woods and the campfire, to develop resource in emergencies, to make them hardy and agile, to give them something better than the hysterical watching of athletic sports in which other people compete, and to

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restore to them the nobility of individual prowess and unrecompensed service for others. It gives its honors by scientific tests.] While the original movement was not religious, in the sense of being sectarian, yet each religious organization can add requirements of its own and adapt it to local conditions. The officers of the movement are meeting the perils of its too sudden popularity by demanding higher requirements for scout leaders and endeavoring to supervise more closely the activities of the local troops. The plan is suited for boys from about eleven to fourteen years of age.

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Audubon Societies, National Association of New York.  
Band of Hope. National Temperance Society, 58 Reade Street, New York City.  
Band of Mercy, 19 Milk Street, Boston.  
Boy Scouts of America, 200 Fifth Avenue, New York City.  
Boys' Brigade, Baltimore, Md.  
Boys' Life Brigade, 56 Old Bailey, London, E. C., England.  
Brotherhood of St. Andrew, Hubert Carleton, Broad Exchange Bldg., Boston.  
Brotherhood of Andrew and Philip, Philadelphia.  
Captains of Ten, A. B. McIntyre, 51 No. Avon Hill St., Cambridge, Mass.  
Christian Endeavor Society, Christian Endeavor Headquarters, Boston.  
Church Messenger Service, 120 Boylston Street, Boston.  
Home Library System. Children's Aid Society, Boston, and Carnegie Library, Pittsburgh, Pa.  
Knights of King Arthur. William Byron Forbush, 1714 Chestnut St., Philadelphia.  
Knights of Methodism. Methodist Headquarters, New York City.  
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Phi Alpha Pi (a religious fraternity). H. W. Gibson, State Y. M. C. A. Headquarters, Boston.  
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## V

### SOME SUGGESTIONS AS TO HOW TO HELP BOYS

**Summary of Preceding Chapters**      THE purpose of this chapter is to describe some of the tools of influence which individuals and institutions may use in helping boys socially.

The preceding chapters may be summarized in the following statement of principles for work with boys:

1. Importance of the Period. The last nascencies of the instincts, the completion of the habits, the psychical crisis, the infancy of the will, the birth of the social nature, the disparity between the passions and appetites and the judgment and self-control, and the fact that, for normal and abnormal boys alike, this is the close of the plastic age, make this the most critical period of life, and one which should converge upon itself the wisest and strongest social and moral influences.

2. Necessity of Study of Adolescence. The changeableness, secretiveness and infinite variety of boys at this period make necessary not only a study of the generalizations of psychology, but an intimate knowledge of the antecedents, surroundings and influences of each boy who is under care and guidance.

3. What Boys Like. Social companionship of neighborhood groups of boys of their own age, chiefly for physical activities.

4. What Boys Need. Nutrition, exercise, wholesome environment, guarded organization, arousement of self-activity, teaching by interest, will-training by self-originaive muscular activity and handiwork, something to love, something to know, something to do constantly, "religion of a physical nature if that is possible." As to organization, the *esprit de corps* of numbers, but the personal dealing with smaller groups, where possible. As to teaching, keeping a little in advance of the boy, without becoming unnatural. The chief requirements of the leader: powers of observation, collation and reasoning, persistence, firmness, justice, self-mastery and self-adjustment, large-mindedness and large-heartedness and, above all, childlikeness.

These statements lead to an inquiry as to the instrumentalities at our service.

**The Home**                      The greatest means of helping the boy is the Home. I have not emphasized this because we have been talking of other things. But the one thing that discourages the social worker for boys is the recognition that the divinely appointed institution, which has the most of the boy's time, interest and loyalty and every needed inspiration and appliance for his nurture, is untrue to its duty, and that nothing else can possibly take its place. It is the personality of the mother that originates in the child the earliest and the most permanent ideas of God. When a boy arrives at adolescence he turns from his mother to his father. That law-giving deity of the early years is now a peer, a companion and a sympathizer. The boyhood of the father is the hero of the son. It is almost impossible, as it seems ungracious,

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to provide substitutes for the ethical teaching and practise of the home. "In Sparta when a boy committed a crime his father was punished." The influences that disrupt the home and prevent its members from ever being together are most dangerous, not in their influence upon the parents, but upon the child. It is the evening lamp that is home's lighthouse. A home without a good eventime is a home without hope, and the way a boy's day ends at home is a prophecy of the way his life will end. The hour after sunset is the Sabbath of the day. It seems, too, as if the very years of crisis were those most neglected. Many parents to-day are like cuckoos, willing to leave their young in anybody else's nest. Prof. F. G. Peabody has pointed out that the modern boarding-school and summer-camp system for well-to-do boys is really a "placing-out system," analogous to that applied to poor orphan and neglected children. Especially do parents seem willing to trust their religious nurture to those who may be willing to take up the task of saving other people's children.

While it is doubtful whether any home can fully express all of a boy's vitality and interests beyond a certain age, many boys could be carried through the age of unrest without resort to outside agencies. When the "gang" spirit appears, the parent can cooperate with it, rather than obstruct it. Jacob Riis tells how his wife met such a case of apparently dangerous conniving:

"My wife discovered the conspiracy, and, with woman's wit, defeated it by joining the gang. She 'gave in wood' to the election bonfires, and pulled the

safety-valve upon all the other plots by entering into the true spirit of them, — which was adventure rather than mischief, — and so keeping them within safe lines. She was elected an honorary member, and became the counsellor of the gang in all their little scrapes. I can yet see her dear brow wrinkled in the study of some knotty gang problem which we discussed when the boys had been long asleep. They did not dream of it, and the village never knew what small tragedies it escaped, nor who it was that so skilfully averted them."

The happiest memory of my own boyhood — in a place where the neighborhood spirit was yet warm — was of the weekly evening gatherings in the various homes in turn, with the elders conversing at one end of the room and we youngsters playing games and acting plays and charades at the other. I do not remember that any of us ever cared to be anywhere else at night. No doubt the boys' club that meets in a home attic or kitchen is the best type in the world. The curfew ordinance has at least the advantage of making it necessary for the parent to keep the child in the home evenings.

Next to the evenings, Sundays are the times of the greatest opportunity in the home. I know how hard it is to abbreviate the afternoon nap for the sake of the boy, but it is better to awake at some discomfort now than to be kept awake by anxiety later. This day is in many a home the only opportunity ever open for what I conceive to be essential to an adolescent boy, a walk with his father alone. The Junior Endeavor movement has kindly taken the burden of Sunday

afternoon from many a parent, and has thereby done a wrong to nature, to the home, to the Sabbath and to both parent and child. The dumping of children into Sunday-schools that their parents may go off Sundays is heathenish and abominable. It is also a question how far any outsider has the right to encourage religious feeling in a child without the knowledge of its parents.

If the period of habit-making has been passed wisely in a simple, consistent, pious home life, the period of will-training will present fewer difficulties. I cannot emphasize too much in the matter of will-training the advantages of the country home. The *good* will is there more easily fostered because the boy is from the start an active member of the firm. City households that are able to emigrate bodily to the country solve half the difficulties of restless childhood and store up material for winter nourishment and exercise. The country week and the vacation school and the summer camp do the same thing in a lesser degree.

With all the space I have given to the description of social agencies I am in heartiest agreement with the Rev. Parris T. Farwell, when, speaking of church organizations for children, he says: "We need to-day, not more work in the church for children, more infant classes, catechetical classes and Junior Endeavor societies, but more work for the homes of our people. We need a deeper, holier, sublimer conception of the family, its relationships, duties and opportunities. We need more faithful parents. In this respect we are growing worse rather than better. And it is to be feared that our church organizations for children are



helping this downward movement. More and more the home is handing over its function as a school for the child to outside institutions which are absolutely incapable of doing the work as it should be done. These institutions are better than none for children who come from unchristian homes, but they never can fill the place which the father and mother should fill in training their children for Christ. I know of no weightier problem for the church to solve than that of restoring to the home, in the face of the materialism of the age and the industrial system under which we live, the religious life which belongs to the home and which alone can keep it sacred. This I consider to be the indispensable factor in true preparation of children for Christ's service. Other things which we are undertaking and which it is wise to undertake are make-shifts, taking the place which does not belong to them."

Next to the home we must place instrumentalities that are homelike. Celia Thaxter told of

"The gracious hollow that God made  
In every human shoulder, where he meant  
Some tired heart for comfort should be laid."

God destined some people to be parents. The rest he left for god-parents. That old chrismal idea needs to be revived. Many an empty heart could be filled with lad's-love. There are great houses which are silent that could be made musical with wondering children; and unsatisfied, cultured lives that could be poured out in no finer crusade than to give a few boys a place that has the home touch once or twice a week. Some Sunday-school teachers have thus brought the school into

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that contact with life whose lack we mourned in our last chapter. Many a young college graduate has done the same. Among the well-planned ways of aiding poorer children and helping their homes at the same time I think the best is the Home Library System, with its circulating game and picture adjuncts.

### **The Public School**

Next we have the Public School. The increasing proportion of crime in America, the exposure of financial corruption, the alarming spread of mammonism or money-grubbing and wasteful luxury, the recent study of the prevalence of juvenile misdeeds, have aroused much discussion as to the function of the school in the moral education of the citizenship of the future. The fact that the schools have all our children for more hours a day than their parents do, and the fact that the schools have great opportunities for moral education, suggest that perhaps they could do more than they are now doing to affect the morality of the nation. It is the belief of many that the real battle for honor and conscience is to be fought in the schools and not in the churches.

For the sake of those who are not familiar with public school work to-day it may be worth while to enumerate some of the character-making influences that the modern school is emphasizing. Among them are: the beauty of the building and its surroundings, the care of the growing plants by the scholars and the supervision of the play hour by the teachers, in many states the reading of the Bible without comment, in all states the singing of songs of worship and the salute to the flag, celebration of patriotic days and the birth-

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days of heroes. The new curriculum, with all its "fads and frills," makes more distinctly for character than did the old one.

Manual training, physical training, literature, science and nature study are especially valuable. In pursuing such studies, the spirit of wonder, reverence and humility, the love of accuracy and truth, enthusiasm, honor and self-mastery are inculcated. "Every school subject and every personal relation," says Dr. Hervey, "has its roots in infinity." School discipline is becoming more and more self-discipline and the school fellowship in study and play (the modern high school secret fraternity excepted) makes for fine group work and a generous social spirit. In many schools, as is directly urged in the schools of New York City, the children are urged first "to put themselves in their own places," *i.e.*, to develop the personal imagination to foresee the results of their own conduct, and then "to put themselves in the place of others," *i.e.*, to develop the social imagination and try to think for and serve each other. In most schools the type of ethical teaching is much loftier than that of the street and indeed of many homes. The heroes exalted are the poets, the seers and those who lived or died for others. The emphasis on success is that to succeed is to succeed *inside*. The obedience urged is when "a moral man," as Dr. Hervey says, "obeys himself." The teaching is also more wise than in the Sunday-school, for it is done not by sermonizing, but by making each child discover moral truth for himself.

As to the desirability of direct and formal teaching in morals there is among educators a decided difference

of opinion. Some believe character cannot be learned out of a book and that ethical text-books actually create a perversity for evil. Others think that a subject that has no place in the curriculum, which has no time set or allowed for it, no test for a guide and no methods of teaching prescribed, will as certainly drop out of sight and force as would geography if it were treated in the same way. As a matter of fact, most teachers, whatever their theories, do actually teach a good deal directly about personal cleanliness and self-respect, do "in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine" concerning the common duties and virtues of the home, the street and the school, give some instruction in etiquette and temperance, and do all this with some regard for pedagogic method. Some would go further and, with Mr. Bigg, ask for an "ethnic Bible," a collection, as Dr. G. Stanley Hall urges, of biographical illustrations of all the great human virtues.

It is a commonplace to say that the teacher is the greatest moral force in the school. Many feel that the strongest incentive toward keeping the schools out of politics is to elect school boards which shall make the character of teachers the corner-stone of the school system. From the standpoint of the needs of adolescent boys there is considerable cause for alarm because the lure of commercial success and the competition of women have produced a feminization and lowering of the masculine quality of the teaching profession. The danger is that our boys shall be taught, as Supt. Walter H. Small suggests, only "by young girls and weak men."

A wise word needs to be said, which I cannot say,

about the relation of the home to the school. The old method was that the mother would "visit school" and then invite the teacher to tea. That sylvan ideal still has, it seems to me, its validity. The mother and father ought to know the person who has most of their boy's work time and who probably knows him better than they do. School visiting in school hours, however, is of doubtful value. The mother will very likely find herself only bewildered by the glimpse she gets of "the new education," and it is certainly tactless at least to attempt to interrupt the work of forty to "talk to teacher about Johnnie." Forty invitations to tea would also be quite an ordeal to any teacher, though one is as many as most teachers get. An interview immediately after school in the school-room between teacher and parent is probably the best arrangement, and is one that is usually profitable not only to these two parties, but also to the subject under discussion.

The school and the teacher must not be blamed for everything. Let the school be as noble and earnest as it may, and outside the school still exist poor homes, the temptations of the street, public disorder, bad associates, vile literature and a public sentiment which, whether expressed in literature or life, is neither reliable nor uniformly uplifting. Then, too, the children whom the schools turn out are not finished and stable characters. They leave school at the time that is most critical morally in their lives. The school ought to endeavor to arm them for the battle, but it cannot aid them further in the struggle or be wholly responsible for the result.

Some recent evidences of the way the public school is invading personal and home life are suggesting that the life of the community, both social and moral, is to center more and more in the schoolhouse. We already have "home work," reception days to parents, parents' conferences, school dances and excursions. Now efforts are making to use schoolhouses in great cities for workingmen's clubs, as they are already being opened in New York City for clubs for street boys. Baths in schoolhouses are sometimes opened to adults outside school hours. The opening of branch public libraries in public parks, and the building of municipal baths, recreation halls and shelters are further extensions of the municipality into the domestic and social life of the people.

There remain to be mentioned some tools of character-building that have not the dignity of being distinct institutions.

## **Games and Play**

In my first chapter I made strong emphasis upon the place of play in child-life. I even intimated that it was what childhood was made for. This was the idea of Groos who said that it is not true that animals and children play because they are young; they are young because they need to play. Jean Paul said: "Play is the first poetry of the human being." "The essence of play," says Hamilton Wright Mabie, "is the conscious overflow of life that escapes in perfect self-forgetfulness." Another says that "play is joyous because it satisfies the highest function of which the child is capable." A different statement of the same thought is made by John M. Pierce when he says, "What gives

zest to a game is the story in it." This relation of the imagination to the physical expenditures is so close that it is not a joke but an actual fact that a boy becomes more tired sawing wood than in the much more violent exercise of playing ball. Naturally, the importance of play in education is being studied. It is remembered that the Greeks made the games and play of their children an integral part of their education. It is remembered that a thousand years ago our Norse ancestors taught every child of noble birth to do eight things: to ride, to swim, to steer, to skate, to throw the javelin, to play chess, to play the harp, to compose verses.

"The English know how to turn out an efficient man," says De Garmo, "by combining fifteenth century instruction with modern play." Dr. D. G. Brinton is thus led to say: "The measure of value of work is the amount of play there is in it, and the measure of value of play is the amount of work there is in it."

Mr. George E. Johnson is the one who has made the most careful study of and practise with play in education. He urges that "for school children should be chosen, as far as possible, the games which are based on instinctive tendencies. On the hunting instinct may be based games of chase, games of searching or hunting, games of hurling or throwing; on the fighting instinct, games of contest, as wrestling, boxing, trials of strength; on emulation, as jumping, racing, trials of skill; on curiosity, parlor magic, riddles; on sociability, the social games; on acquisitiveness, collections; on constructiveness, wood-work, sewing, making toys, doll-dresses; on the caring instinct, dolls, pets."

The purpose of choosing games should be, he says:

" 1. To stimulate a healthy play interest and educate it.

" 2. To play games adapted to exercise certain faculties of the mind and body.

" 3. To teach games which may be played at home."

On page 150 I describe Professor Burr's plan for coordinating stories with play.

De Garmo would also urge as of equal importance the subordinating for the high school boys of the college type of play, which admits of but small teams of picked players, and adopting or adapting those English types that give every boy a chance.

While it is a matter of experience that games teaching observation, memory, attention and furnishing physical activity are quite numerous, active indoor social games which can engage a large social group are also very few. He would be a benefactor to childhood who would present even one good one. This is especially true of games enjoyable by older boys and girls.

**Gymnasiums** The gymnasium is instantly attractive to a boy. He sees in the ropes and bars and chest weights the vision of himself as an athlete and a victor. I do not think the gymnasium as mere physical exercise appeals to many boys. It gives them nothing to anticipate or to remember. I think it is to the combative and emulative nature that it appeals. This is seen in the way basket-ball is dominating our Y. M. C. A. gymnasiums. For these reasons the gymnasium should be controlled by the play-interest. And as it is this interest that dominates, those boy leaders who have no gymnasium can get



along without it if the play-interest in physical directions can get some exercise.

**Handicraft**            This is the reason why hand-training is commended. It gives the boy more than the gymnasium; it appeals to more instincts. The trained hand opens the door of shop and laboratory. It not only is the chief means of will-training, but it leads to the discovery of adaptabilities of life, it opens the way to specific usefulness, it solves the question of the life tendencies, it develops the expressing man, and the interest it excites leaves no room for crime, self-indulgence or mischief.

Wood-work would naturally suggest itself as the easiest and least expensive form of handiwork, as well as the most varied in result. Elaborate equipment or salaried teachers are not indispensable. It is very easy to let the hobby of utilitarianism and the desire to make pretty things to photograph for the annual report run away with the handiwork method. The purpose should be, I take it, not to make artisans but manhood, not hand-agility but will-power. For this purpose I know nothing better than to plan some cooperative task, such as the beautiful achievement of Miss Mackintire's "Captains" in making an "Inasmuch" motto for the Labrador hospital, or an entertainment, like "Hiawatha," for which weapons and costumes shall be contrived by the boys themselves. What is done should be worth doing and be well done. This faculty for mechanical and individual efficiency has been almost lost to-day in the differentiation of labor.

**Collections**            "A bone in a boy's mind," says George Meredith, "for him to gnaw and worry corrects the vagrancies and promotes the

healthy activities, whether there be marrow in it or not."

Dr. G. Stanley Hall found, some years ago, that of two hundred and twenty-nine Boston schoolboys only nineteen had no collections. A recent study of children's collecting shows that the fever begins at about six, rages from eight to eleven, is at its height at ten, and, among boys, lessens after fourteen. Of things collected the following general classes exist:

Cigar pictures, and stamps, 34 per cent.

Objects from nature, 32 per cent.

Playthings, 11 per cent.

Miscellaneous, mostly trivial, 8 per cent.

Pictures, 6 per cent.

Historical, 3 per cent.

Literary, 2 per cent.

The rage for stamps is from nine to eleven, and for cigar and cigarette pictures from eleven to twelve. Among the prominent single objects gathered, besides those already mentioned, are picture post cards, marbles, advertising cards, books, rocks, shells, war relics, buttons, badges.

While local opportunities vary, these facts would furnish suggestion as to the directions of probable interest. It will add much to the value of the process if the apparatus used, such as aquaria, cages, flower-presses, scrap-books, be made by the boys themselves.

Great as are the advantages to health and recuperation of giving city boys country air, the chief advantage seems to be that the country is a boy's own home-land. Here only are the instincts of his life

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Philanthropies**

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satisfied, and here only can he rightly develop the more elementary part of his nature. Mr. E. M. Robinson in his excellent study of boys' camps says: "The rowing, the swimming, the games and athletics, the plain food and fresh air, the freedom of dress and action, the enduring of trifling inconvenience, and the running of trifling risks, the touch with nature in storm and calm, the looking out for one's self, the exercise of one's judgment, the following of the leading spirits of the camp, and the leading of the following spirits and a hundred and one other things, all tend to make the camp a place where the boy will develop those savage virtues which are the admiration of boyhood. . . . Every tendency of the camp is to develop the manly side of his nature, and to make him despise and rise above all that is weak and effeminate." The enjoyment of uncomfortableness, the desire to be on the water and in the water and close to a body of water, to be in the sand, to stay out all night, to sleep on the ground, to bury one's self in the sand, to watch the camp-fire, to brood over the waves and the stars, the devotion to the camp leader, the passionate friendships to camp comrades, the peculiar tenderness to manly religious impression at night when the fire burns low — these seem to be reversions to a more primitive state and opportunities for the most intimate and enduring and uplifting influence upon the lives of boys. And nothing will do more to give a man confidence in the goodness that underlies a boy than to live outdoors with him for a while. It is a stern test of the quality of his own manhood, and, if he meet it, the surest bond for a lifelong friendship. The boys' camp is rapidly

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developing into an institution in America. The school camps provide a wholesome summer for wealthy boys, the Y. M. C. A. camps reach many of the middle class, and some street boys' clubs help the poorer boys in this way. There is still the largest room for private camps, to which an adult leader may bring a few boys of his church or club. If more workers with boys knew how simple an affair a camp is, they would try it, for a week with boys under a tent is worth more than a whole winter in Sunday-school or a club room. I have repeatedly taken groups of boys to a camping place near the city for a week or more when the total cost was only two dollars for each boy. Practically the only danger, as it is also the chief delight, is the water, and if the rowboats be carefully examined and no bathing is allowed except when all go in, this is reduced to a minimum.

### **Saving**

In this connection it seems necessary only to commend highly the plan of the Stamp Savings Society and the pass-book system of the boys' clubs.

### **Music**

Believing in the power of music to soothe the savage breast, several clubs have organized choruses. Churches organize boy-choirs as much to refine the boys as to help the church music. Some clubs print the better popular ballads of the day, mingled with patriotic songs, on sheets for singing in unison. Contrast the sunset hour in a college town, with hundreds of boys singing on the campus, with the same unmusical or uproarious hour in a large village or small city, and you will see something of what music will do.

**Nature Study**            I have already spoken sufficiently of collections, of vacation schools, of summer camps and of winter groups for nature study. I commend the Agassiz Association and the Chautauqua Junior Naturalists.

**Drama**                    This instinct is much neglected. It is as legitimate as any, and craves expression. Mr. William A. Clark speaks of "the boy's mind, cursed with melodrama." He is referring to the street boy and his interest in sensational news, prize fights and the plays of the South End playhouse. Some substitute for these evils must exist. The charade, the dialogue, the missionary and Sunday-school concert and the desire of boys and girls to "get up an entertainment," are manifestations of the same instinct in our church life. In this age, when open church opposition to the theater is becoming silent, our children will be kept from the real temptations of the modern theater by giving them their own opportunities for expressing this instinct for personifying character and action. In adolescence dramatics are helpful in enforcing unconsciousness of self, accuracy in memory and action and some degree of grace of demeanor. Some spontaneous activities of children seem to indicate that, where their taste is unspoiled, they incline toward the portrayal of familiar characters, the dramatizing of stories they have heard and to a hearty enjoyment of humor. A pantomime of Hiawatha, the acting out of some boy's Indian story or an Indian legend, animal plays, "The Husking," "The District School," drills of various sorts and dialogues introducing foreign customs and costumes would all seem to be most appro-

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priate and wholesome. The missionary societies have an unrealized opportunity in this direction.

**Socials** It is desirable, when children are maturing, that they should be brought together under adult auspices for mutual acquaintance and development. The socials should be small. The children should come in sections, if there are too many to come at once. There should be one head, who should have a definite plan for the entertainment to be provided, and a sufficient body of adult assistants. The pleasure should be spontaneous and much of it provided by the children themselves, but it should be refining, of continuous interest, inclusive of all, and governed as to its date by the school work and in its length by the bedtimes of the children.

**Stories** Not only is the story the chief way of teaching in both the secular and the Sunday-school until the child is well along in adolescence, but it is a method of universal interest. It was the primitive form of history and the first means of perpetuating crude scientific discovery and religious tradition. It is the material of the Old Testament and the charm of the New. It is a perpetual interpretation of life. Fairy stories not only appeal to but are the actual translation of child-life, which is fairy life, in its wonder, credulity and ignorance of boundaries and limitations. Stories of courage and adventure also reflect that era of hero-worship and out-of-doors in which the adolescent lives. They enlarge the knowledge of life and are for a time the only method of making a child enter into sympathy with other races than his own. They teach expression by voice and pen and

dramatic action. They lead the child to share. They speak the truth naturally, because they show actual moral situations without arguing or moralizing. They develop both feelings and will, for they make the child wish he could and they suggest to him that he may.

Miss Vostrovsky in an examination of children's own stories found that they told stories about children rather than older persons in the proportion of 40 to 1; true rather than imaginary stories, as 49 to 7; and of unusual rather than ordinary subjects, as 45 to 11. She also gives a chart of the elements of boys' interest in stories, which I reduce to per cents, as follows: action, 36; name, 24; appearance, 10; possession, 7; speech, 5; place, 5; time, 3; feeling, 2; dress, 2; esthetic details, 1½; sentiment, 1; moral qualities, 1; miscellaneous, 2½.

The sources of good stories for parent or teacher are myths and fairy stories of the past, legends, historical stories, Bible stories, stories from the daily press, stories from his own experience and fancy.

Story-telling is not so hard as to some it seems. If one will remember that every good story has but four elements and these always in the same order, namely, the hero, action, suspense, solution, and that to tell a story well you should tell it as if you were standing at a window seeing its events transpire and as if your auditors could know it only from your report, you can tell a good and even a great story. Continued stories and the re-telling of favorites are happy reliefs to those whose imaginations are becoming exhausted.

Believing that the boy reproduces successively the ideals of the race, and that impression even by stories

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tends to and should issue in expression by action, Professor Burr has applied to the boys in the federated clubs conducted by students of the Y. M. C. A. Training School at Springfield a graded course in stories, as follows:

1. Race stories, especially Teutonic myths, legends and folklore. Stories appealing to the imagination and illustrating the attempts of the child race to explain the wonders of the world in which he lives.

2. Stories of nature; animal and plant stories.

3. Stories of individual prowess; hero tales, — Samson, Hercules, etc. Stories of early inventions.

4. Stories of great leaders and patriots. Social heroes from Moses to Washington.

5. Stories of love; altruism; love of woman; love of country and home; love of beauty, truth and God.

He suggests also the possibility of associating with these stories, as appropriate means of expression, activities as follows:

With nature stories, myths and legends would be associated tramps in the woods and every variety of nature study; care of animals, plants, etc.

With stories of individual prowess would be associated the individualistic games, athletic and gymnastic work for the development of individual strength and ability; also, constructive work of the more elementary type, — work with clay, knife work, basket-weaving, etc.

With the stories of great leaders and patriots would be associated games which involve team play, fellowship, obedience to leader and subordination of self to the group.



With the altruistic stories would be associated altruistic activities adapted to boy nature, — the doing of something for other boys less fortunate.

The story, not the homily, is with children the supreme teaching agency for moral impression. The moral, by the way, is better not at the end of the story, but in sly touches in the middle and as produced by the narrative itself. He who can look into a circle of children's shining eyes and tell a good tale knows one of earth's finest luxuries. Oh, for more shamans, minnesingers, troubadours, bards, jongleurs or Pied Pipers!

**Reading** Miss Caroline M. Hewins has made the following careful study of the progressive tastes of children's literary appetite, which I condense from *The Congregationalist* of November 22, 1902:

“The likings of children may thus be summed up:—

“*First.* Pictures and rhymes in broad and simple outlines, as primitive and elemental as the stories and drawings of the cave men.

“*Second.* Poems and ballads, rhythmical and full of action.

“*Third.* Wonder tales and also stories of every-day child life.

“*Fourth.* Stories of heroes, mythological and historical.

“*Fifth.* Stories of adventure, trial and suffering that end well.

“Every child who reads at all first enjoys picture-books, and his taste leads him to prefer pictures in flat color, with as few lines as possible, and no elaborate shading or confusing multiplicity of detail. The bright reds, blues and yellows in Sunday papers appeal to him. Every year books are put out as coarsely executed, as low in ideals, as the front pages of the yellow journals. On the other hand, some beautiful artistic work has been done for children in line and flat color.

“The second step in the child's enjoyment of books is when he enters into the comprehension of story-poems longer than

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Mother Goose rhymes. A good standard for poetry is one of the older collections, like 'Our Children's Songs,' published by the Harpers more than twenty years ago. Children like the rhythm and swing of verse if it is not reflective or subjective, and sometimes feel the charm of melody in a poem which they do not understand, like Gray's 'Elegy,' Macaulay's 'Battle of Ivry,' or Rossetti's 'White Ship.'

"The next step is prose stories. Every child delights in the old-fashioned fairy tales if they are told in the old-fashioned way.

"At the time when children enjoy fairy tales they like stories of boy and girl life, if these stories are told in a straightforward manner, with a great deal of detail.

"Wonder tales lead to hero tales, and a child begins to learn something of the history of the world and of the lives of great men. He likes to hear about Romulus and Remus, King Alfred and George Washington. He loves to read of the perils and privations of the early settlers of this country, of Indians and the Revolution. He has heard in school of knightly ideals and perhaps belongs to a Round Table.

"A child's liking for biography is usually an acquired taste, growing slowly out of the stories of great men and women which are told in school as a means of awakening an interest in history. A few biographies which are interesting to children have been written in response to a demand, and are published by educational firms, but are little used except for help in school work. Biographies as well illustrated as Boutet de Monvel's 'Joan of Arc,' which first attracts a reader by its pictures, would be sure to delight children. A test of a good biography is its clearness, simplicity in statement of facts and lack of theories.

"When a child can pick up an unfamiliar book and read it easily, he is ready for the next kind of literary food. He begins to ask for longer stories, tales of adventure, accounts of battles and hair-breadth escapes. This is a dangerous time, when, unless a boy has the best tales, he grows to care for nothing but poorly written stories of lads who leap from poverty to wealth, or skip all the ranks from private to major-general; and a girl gravitates to sentimental tales of children who take care of the

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whole family's finances and love affairs, or are misunderstood by cruel mothers and aunts.

"Wholesomeness in modern stories and adventures that are too far removed from a child's ordinary experience to make him think of emulating them are the characteristics that should be sought for in choosing books for boys and girls from the years that they can read independently up to the time when naturally and unconsciously they set sail on the great sea of grown-up books. There is a stage when they like boarding-school stories, and the world is full of overdrawn tales of school life. A good touchstone for them is a series like Elizabeth Stuart Phelps' 'Gypsy' or Susan Coolidge's *Katy Books*, which girls have enjoyed for thirty years, or Harriet Martineau's 'Crofton Boys.' In adventure 'Robin Hood' is a good standard, and so is the 'Swiss Family Robinson,' with its always fresh contrivances and makeshifts tending towards simplicity of living.

"The demand for out-of-door books indicates the growth of a healthy taste. There is no danger that such books will be made too easy for children. A child of five soon gets the habit of going to a bird-book or an insect-book or a flower-book to identify something that he has seen, and learns to read about it if he is not expected to read long at a time. Since the publication of 'Wild Animals I Have Known,' there has been a steady demand for stories of animals. Some of them are overdrawn, some too tragic for children, but the tendency of most is in favor of kindness and compassion towards our four-footed brothers.

"Boys and girls like books that give them the rules of outdoor sports, suggest games and charades for indoor evenings, teach them riddles and show them how to use their hands. The increase of interest in athletics, the teaching of basketry and carpentry in schools and the many uses which may be made of a course in manual training have opened the way for new books of occupations, games and sports."

Mr. Alan Abbott, writing of the requirements for college entrance, says:

"Let us now turn to the books that arouse a boy's enthu-

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siasm: Scott, Cooper, Shakespeare, Coleridge head the list, — romanticists all, — men who stood for the enlargement of the imagination, men of passion, of feeling. The characteristic quality of those men is that they are idealists rather than realists; instead of exciting curiosity for the familiar, they lead us far into the past, into the mind world, into the realms of the fancy.

“The essential conditions as shown in these pages I may sum up as follows: — To be interesting to a schoolboy a book must not begin with copious references and allusions, presupposing wide acquaintance with literature or history. It must not be critical, destructive and massive, but constructive or stimulating. It must be first hand; not a translation in the terms of an age out of sympathy with the original, for a boy cannot disentangle the works of two minds upon each other. It must be interesting not primarily for its form, for a boy will never admire the form for its own sake. And I suppose it should be romantic, suggestive of ideals and achievements, for the normal boy in the high-school age is passing through his own romantic period, and it is natural to set before him ideals that are really worthy.”

The fact that what a boy is required to read in school is the smallest part of what he actually does read stirs Dr. E. A. Fitzpatrick to the following strong statement:

“The large amount of reading done by children outside of school, especially from twelve to fifteen years of age, the inequality of reading done by pupils in the same classes, the difference between the reading of boys and girls, the difference in kind of reading found interesting at different ages, the extraordinary influence of school association and school work upon the reading of pupils and the effect that extensive reading has upon the work of the school, all emphasize in the strongest degree the importance of teachers and superintendents giving a large amount of attention to this question. No question of courses of study in school or methods has half the significance in the

mental and moral development of children that the question of children's reading outside of school has."

It may be the current saying that to-day "only women read books; men read newspapers," moved Mr. D. C. Heath to make this appeal for "literary wholes":

"The boy should early begin to read books in their entirety, 'books,' as Professor Burton says, 'with their heads on and standing on both feet.' The constant reading of extracts, of scraps, of snippets, the magazine and newspaper habit, destroy the power of concentration and weaken the mental grasp, and should be discouraged from the very outset. Therefore let us see that our boys have complete books put before them."

A mother, writing in *The Outlook* from her own experience, speaks of the reading mania which many boys have between twelve and fourteen and then gives her advice in the premises:

"Harriet Martineau, with her wise counsel, is balm to my soul when she tells us we must not be annoyed with the excess of the propensity for much and rapid reading, nor proud of the child who has it. It is no sign yet of a superiority in so young a child, much less in that wisdom which in adults is commonly supposed to arise from large book-knowledge. It is simply an appetite for that expression of ideas and images which show at this season, but are laid in for the exercise of the higher faculties which have yet to come into use. The parent's main question during this process is to look to the quality of the books read; I mean, merely see that the child has the freest access to those of the best quality. The child's own mind is a truer judge in this case than the parent's suppositions. Let but noble books be on the shelves and the child will get nothing but good."

Mr. Julian Hawthorne writes a rather iconoclastic article regarding the ordinary "juvenile" or child's magazine, but closes with this sensible advice:

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"Give it anything except what is morbid, sentimental, doctrinal, controversial — in a word, false or transient. Let it learn by heart all the great poetry up to Tennyson. And always remember that what it does not understand, or misunderstands, is likely to be of more final value to it than anything that it does understand, for reasons which you may understand if you will take the trouble to think; meanwhile you may take it for granted. Give your child at home a healthy, wholesome, natural life and keep away from it corrupt companions of its own age; no others and nothing else can injure it, save in so far as the seeds of injury are already innate in it. It will not be an angel on earth; but it will be itself."

These studies show how directly though blindly the boy feels his way, as he develops, past all that is introspective, and, regardless of mere form and style, to the literature of romance, feeling, life. He grows from the merely imaginative unto the heroic as his own nature emerges from the fairyland of infancy to the days of achievement. And what he reads begins to develop him not only individually but socially as, with but little of the perspective of history, historical fiction makes him, nevertheless, something of a world citizen.

It must be remembered that adults and boys read for different reasons. The adult reads for the study of character and of life. The boy reads for the sake of a thrilling sensation and for the purpose of identifying himself in imagination with his hero. Books, therefore, have one mission for children and another for adult years. To childhood they furnish excitement, ideals, encouragement, outlooks, materials. They give to the adult refreshment, food for rumination and the corroboration of personal thought and experience. Books that perform their mission to boys must be like

the men whom boys admire. They need not have grace or style, but they must be strong, direct, heroic, sincere, simple and tender-hearted.

The practical question which the parent and teacher face is how to protect the boy from unworthy reading matter. "Shall I tell you how to prevent a boy reading dime novels?" said a science teacher to me one day. "Teach dime novels the way you do college entrance English." There was much truth in the sarcasm. Much of the analysis of the English classics done in school creates only a permanent distaste for them. More positive methods must be used. Put only the best within your boy's reach. Introduce it to him by telling him stories from it, by reading it to him. Do not hold up too high a level. If he won't read Scott, give him Stevenson. If he doesn't like Stevenson, give him Alger. I am not so sure that I would absolutely prohibit all nickel novels. Certain series are clean, patriotic and to a mild degree informing. Their fault is that they are highly colored, but they appeal to a highly colored age. If while the boy is buying these out of his own money you are steadily presenting him with choicer books, he will soon get over this literary measles.

Introduce as many boys as possible to the public library, for many of our libraries by story hours, attractive bulletins and attentive custodians are wooing the young into ways of pleasantness that are also paths of peace.

I hardly need add that my opinion of the Sunday-school library may be summed up in a bright saying of another, that "one should never do on Sunday any-

thing that is too stupid to do on Monday nor do on Monday anything that is too wicked to do on Sunday."

## Pictures

I need not speak of the many uses of the Perry Pictures, the Elson Prints, etc., in creating an interest in art, history, collecting, etc. To require a group to invent a story to fit a picture is good drill for the imagination. I have found three pictures of Holman Hunt's especially helpful in the religious instruction of adolescents. There is something in their opulence of detail and mystic beauty which makes them singularly effective. They may be used for impressing the solemn lesson of the importance of adolescence as the time of choice and opportunity. First, I use "The Child in the Temple." I point out the many details: the inscription on the door, the doves, the rejected stone in the court, the blind beggar, the lamplighter, the babe brought to circumcision. Then the characters appear: the doctors with their scrolls and phylacteries,—one is blind,—Mary with her look of amazement and love, Joseph with his protecting hand and the boys in the picture,—the musicians, the slave and the boy Jesus. It is his hour of awakening to life's meaning, God's will and his hour of choice. I use the "Light of the World" to lead to the thought of the life-door at which the Christ knocks, *which can be opened only from within*. And "The Shadow of the Cross" suggests the manliness of the young Christ and his choice of the cross rather than the jewels over which his mother lingers.

I have spoken in the last chapter of the use of stereographs to give reality to the Bible.



The true leader will be often Socratic.

**Questions**                      He will not furnish categorical categorical answers, but, finding that the *one thing* humanity and especially child-humanity is unwilling to do is *to think*, he will constantly in private and in public suggest haunting and leading questions of ideal and practical ethics which must and will be answered.

I believe that sex-perversions are the

**Sex-Instruction**                most common, subtle and dangerous foes that threaten our American life. Intemperance is frightful, but it is a perpetual object of attacks, some of which are successful. The appetite which excites it is unnatural and has to be acquired. The sex-appetite is universal, it partakes of the extreme selfishness of a most selfish period and its sins are so hidden, so general and reach such personal and intimate relations that it is difficult to crusade against them. These perversions usually have their root and acquire their dominion in adolescence, when passion is most active, ignorance most great and self-control most weak.

The topic has been handled with so much sentimentality, unwholesomeness, quackery and downright deviltry that I will make a strenuous effort to treat it with sober common sense. The three sex-temptations to which boys are subject are, I take it, impure thoughts and conversation, self-abuse and fornication. The first temptation is the result of knowledge of sex matters gained from impure and imperfect sources and is stimulated by a desire to complete this knowledge, by the impression that such knowledge is esoteric and is to be regarded as a sort of stolen sweets. An analysis of the

secret reading of the young indicated that 64 per cent of it was an endeavor to secure information on this subject. This temptation is to be met in the home by stripping the subject of a mystery which it does not possess, by revealing frankly and simply, as curiosity arises, the facts of sex as a part of general physiology, and by such an emphasis upon the holiness of the function, the sacrifices of maternity and the necessity of a sound body as the antecedent of future parenthood as shall give the moral cleanness and the ideals to lift the child above brooding, unenlightened, morbid thoughts and passion-feeding conversation. Some educational experiments that have been made indicate that it is possible to approach the sex-structure of man precisely as the student does the rest of human physiology, in a most wholesome way through nature study and biology. The effect, even in mixed classes, has been to uplift and purify the minds of the children.

The matter of self-abuse is to be dealt with physiologically also, a fair statement of its effect upon the nerves, endurance and energy of the growing boy explained, and contempt expressed for it as a nasty habit rather than the implication that it is physically or spiritually damning. I think we may as well face the fact that the practise is, for at least a short period in life, well-nigh universal. To teach physical horrors which may not follow is not to deter those to whom they do not follow and is to put others under the control of the quack practitioner, while to preach that this vice is the unpardonable sin is to dishearten those who struggle against it in vain, but who may, if they are dealt with indirectly, outgrow it or be weaned away

from it. This habit is much a matter of nutrition, clothing, hygiene, association and physical exercise.

Fornication when it occurs with boys may be the result of an abnormal sexual nature, but it is more apt to be the result of information gained surreptitiously and curiosity unduly aroused and of evil companionship or unusual temptation. It is important to contradict the impression given by much of our literature that this sin is romantic and semi-heroic, and to show its essential cruelty, selfishness and beastliness.

The method of treatment for all these evils is, in general, to delay and temper sexuality by plain food, early rising, thorough bathing, a watchful care of reading, companionship and causes of excitement, plenty of exercise and the full occupation of time. The close and mysterious connection between the rise of the religious and the sexual instincts makes it seem possible to make one govern the other. It is upon these two matters, which come so near to the soul, that one can draw closest to a boy's life. Ideals are, I believe, the final and supreme safeguard of purity. I agree with Prof. H. M. Burr that "the possession of high ideals of bodily strength, of the essential elements of strong manhood and a high ideal of woman" are the things that hold when all else fails.

The place for doing this work is the home. It is strange that parents should be willing that stable-boys, quacks and villains should become the instructors and guides in those matters which have so much to do with personal purity, the morality of the commonwealth and the future of the race.

Where the parents are not doing their duty it must

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be done by others. But when others take this up the best way to use first is to try to persuade fathers to perform their tasks. "Purity talks" should be given to fathers rather than to boys. Books may be suggested to fathers for wise information. A few are commended in the Bibliography. As I have intimated, it may be that the schools will soon do something. I have a wholesome distrust of all reformers who make this subject a specialty. There seems to be something corrupting to the imagination of every one who makes it, even with the best intention, a hobby. They soon become morbid or unwholesome in thought. The family physician, who does not make it a specialty, is, on the whole, the best man to ask to take it up in individual cases.

If boys must be instructed by anybody outside their home they should be dealt with individually and by conversation. No book has been written which is quite suitable to put in a boy's hand. If it tells too little it will arouse his curiosity. If it tells too much it will inflame his imagination. The effort is to be not to make him think about this subject, but to satisfy his legitimate curiosity and get him to thinking about other things.

Why does not some physician write three short pamphlets on special physiology for this purpose, one for the young boy, one for the adolescent and one for the young man contemplating marriage? He could put all the facts that need to be known and all that needs to be said in each one on eight pages the size of this one.

This is why I object to "purity talks" to boys. The

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subject is for them not social but individual. They are not to go out and exchange words about it and brood over it. The strongest force for purity in the boys' club is that it is a time-filler and energy-expenders for boys and a means of transforming an abnormal appetite into healthful physical exercise. The thing which we want to get our boys to do is to realize that it is a noble and knightly thing, as well as a necessity to many, as Prof. Burt G. Wilder has said, "to go into training" for a manly struggle with the sensual side of his nature.

An encouraging illustration of the way this wiser treatment works is seen in its results at the Good Will Home for Boys in Maine. As each boy enters the school he is during some informal conversation informed by the principal regarding the wise regulation of his body with especial reference to the dangers of puberty. No further reference is ever made to the matter, unless the boy makes it himself, as he often does, when he comes across some alarming bit of misinformation, but among all the teachers and in all the life of the school it is insisted that the sexual organs are simply a commonplace and not a shameful or mysterious portion of the human body. Before the close of his course each boy receives in the same way from the principal such information as will help him meet further temptation and prepare him for married life. The result is this: young men who have associated with these boys most intimately for a considerable period during the summer find that the conversation of all is free from obscenity, and that the moral life of the school is pure.

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I am glad to note that the boys' departments of our Christian Associations and many religious workers with boys are taking this up, but I wish they would first take lessons from Mr. Hinckley in the art of how to do it.

There are many other things which can be used to help boys. The use of humor, a trait which is universal in boyhood, will not be forgotten. What we call noisiness, teasing, hoodlumism, practical joking and even irreverence is what some one styles "joint humor." Remembering that this is so, the best way to attack those nuisances is by the expression of humor in better ways. Conundrums, puzzles, "sells," "yarns" and newspaper jokes are good bait for boys, who are usually as well provided as their leader with material and quite as quick to take advantage of their opportunity. The illustrating of the personal habits of cleanliness, temperance, reverence, good taste, by example, is a constant privilege. Anything of the other sort in a leader is a complete disqualification. To encourage a boy to have a pet of some kind is far better than to get him to join a society for rescuing stray cats and then bragging about it. Indeed, doing for others is the strongest ethical force which the boy can feel. We are told truly that "girls are trained to give up, boys to demand." Often the boys' club exaggerates this tendency. Talks on practical questions by men whom the boys may justly admire are also an ethical influence of great importance. The introduction of recognitions and special privileges will have a stimulating effect, if they are made accessible to a fair grade of effort rather than exclusive to a

first and second. The last method which I name is the most important.

**Personality**                      The three curses of humanitarian work are utilitarianism, uniformity and numbers. And the greatest of these is numbers. It takes perpetual vigilance to do church or social work without becoming a slave to the addition table. All work for men that amounts to anything is in the end the influence of personality on personality. So in boys' work we have two things of importance to consider: the personality of the leader and that of the boy. Mr. Mason suggests as the easier qualifications for such a leader that "he must necessarily have the magnetism of Moses, the patience of Job and the wisdom of Solomon." It would be unfortunate to place the standard so high that everybody would shrink from the work. The boy is influenced by his leader in two ways: through his imitativeness and through his affections. He idealizes his leader and tries to become like him. "Teaching is really a matter of contagion rather than of instruction." His leader must therefore be a person of character and self-control. He loves his leader and wants to do for him. His leader must be a person of ideals, who can offer him good and true things to do.

The personality of the boy must never be forgotten. We must forget our addition table and stop seeing our boys as flocks. The most important thing any one can do for a boy is to love him. We must know each one in his school, his home, his playing and gathering places as well as at the club or our own home. There are so many different kinds of boy under one hat,

and boys differ so much in their individual interests, and the interests of one boy change so often, that every leader ought to keep an individual "case book" and revise it every night before he goes to bed.

There is one unpleasant and unwholesome trait in boys that is likely to be fostered in almost any organized work with them in which self-government is a feature. That trait is self-complacency. In giving boys encouragement to believe that they can be men it is not easy to avoid letting them get conceited. Here comes the deeper danger of externalism. Boys and adults are willing to legislate about themselves and others in all sorts of ingenious ways so long as the legislation does not touch their own wishes and conduct. It is quite easy for a boy to become very prominent and popular in a boy democracy and remain quite untouched inside, rotten at heart. Here, I believe, is the moral weakness of all "junior republics." Personal power is the only antidote. The personal power of the leader must be constantly and vigilantly exerted to persuade each boy that "self-government" means what it says, not legislation about one's self or others, but the government of self. The boy's personality must be reached in the recesses where it hides and exposed, if need be, until he becomes willing to take up the task of being clean within.

In every group of boys there is at least one third who cannot be reached by any group method. They may be unsocial, they do not like what other boys care for, they have not the leisure or the permission to join a club. They are worth just as much as the rest. These must be won solely by personal approach.



**Summary**                      The way to help boys by the methods we have mentioned, as Lancaster says, is to "inspire enthusiastic activity." "You can do anything *with* boys. You can do nothing *for* boys." "Oh," says one, "you give the boys something easy all the time." The things that inspire enthusiastic activity in a boy are not easy things. Is baseball easy? Is football easy? Is swimming a mile easy? Are wood-work or parallel bars or punching-bags easy? Interest is not ease, but it makes things easy. In that marvelous study in the New Testament, of Jesus and the Rich Young Man, we have a study of Jesus and adolescence, and the appeal that the Master made which aroused that slothful idler almost out of a lifetime of languor, was an appeal to the difficult, with this inspiration, his own passionately declared love for him.

We should use as many methods as we can thoroughly, letting each get its effect and coordinating also, so as to feed the boy with as many interests as possible. We cannot tell which one may determine his life-work or mold his character. It is inspiring to remember that the little group club of boys is often a lad's first entrance to the social institutions of his race and that in the self-originating exercises of the boys' club one may do what the school does not accomplish,—help the boy to decide what he shall be.

"Education," says Mr. Lee, "is not a matter of teaching this or that, but of kindling the spiritual life." That kindled, no matter how or where, you have fostered the flame of a dynamic that shall impel all the later activities.

We should give each boy something to know, some-

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thing to love and something to do. That is, we must train his mind, his heart and his hand, and while doing these three we train his will.

It is a curious fact that the boys most in need of succor are of two classes, the children of the rich and the children of the very poor. Here, as elsewhere, the life and activities of the common people are the sound core of the nation's strength. The boys of the rich are debauched by luxury and the free use of money. They suffer most of all for lack of opportunities for general and wholesome social fellowships. The boys of the very poor are degenerated by the opposite causes, lack of nutrition, instruction and good example. Another fact which shapes the whole problem is that most boys are living to-day in what is for them an artificial environment. They live in cities. No one who has dealt with boys successively in rural regions, large towns and the city could have failed to notice how much less potent in grasp, attention and efficiency are city boys, living between walls and pavements and among a thousand distractions and allurements, than country boys, with their freedom, contact with nature and wild life and opportunity for origination in work and play in woodland, pasture and carpenter shop in the barn.

The problem is by no means, then, a missionary one, in the sense that it consists in providing clubs for slum boys alone. The extravagances, immorality, intemperance and general good-for-nothingness of wealthy boys are often an alarming factor in our suburban life.

The difficulty of restoring natural conditions among unnatural surroundings is tremendous. It means the artificial creation of a country atmosphere. The in-

stitutions and instrumentalities which are striving to do this by their shops and playrooms and their vacation philanthropies are, though informally, among the great benevolences and educational institutes of the city, and need and demand a fuller recognition and a heartier support by consecration of money and life.

The needs and possibilities of work with adolescents can scarcely be exaggerated. One third of life, "the submerged third," as Dr. Stanley Hall calls it, is in the adolescent period. One third of the people in America are adolescents. Three millions of the human beings in America are boys between twelve and sixteen years of age. The so-called heathen peoples are, whatever their age, all in the adolescent period of life. We send missionaries to inculcate among these distant peoples morals and religion which we seem to think our own little folks can possess by some innate providential instinct. Work among men has been emphasized as of prime importance, but as compared with work among boys it is as salvage to salvation.

The attention of the Church during the last twenty years has so turned toward the young that it takes no prophet to foretell that this is to be the central work of the Church in the new century. Jesus, who appeared before the world at the beginning of his adolescence and left it at its close, set the child in the midst and said, "Of such is the kingdom of heaven." The psychologist and the Christian are both listening to this word of the Master. "Save the world in adolescence" will be the new war-cry of evangelism.

In the development of the boys' department of the Y. M. C. A., and in the growth of the big city boys'

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clubs, in the founding of institutions of religious pedagogy and the multiplication of classes in child-study and teaching methods, in the opening of a new profession, that of the teaching ministry, in lay work in the Church, we have abundant intimations that the field of work for boys is soon to offer many opportunities for many men's life-work. In the smaller groups of those engaged in social service, in the Sunday-school and the other forms of church nurture, the harvest is already white for splendid consecrations of volunteer helpers.

This volunteer movement will be as truly one for the devotion of young people as the famous student movement which was born at Northfield in 1886, and it will be both for home and foreign work. Foreign missionary work, already conducted with a breadth and scope which is a lesson to home church work, will be enriched and made fruitful by the application of pedagogical methods to the adolescent races. In the home churches here is the beckoning opportunity for the younger ministry, fresh from its own adolescent days. But it is not a priestly service alone, though the calling is a sacred one. Many college students, like that one at Harvard who told Professor Peabody that "he wanted to make Harvard something more than a winter watering-place," have done work for boys during and after college days, and have sometimes found the religion in service, which they had lost in study. Joseph Lee suggests that as the young page was placed in charge of an esquire but a few years older to learn knightly habits and then sent to the young knight's castle to learn knightly ideals, so the boys of to-day

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need the contact of chivalrous young men to make them courtly and noble men.

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VI

THE BOY PROBLEM IN THE CHURCH

THE boy problem in the church is not different from that in the home, the school and the community. It is the same boy everywhere. He may step a little more quietly, wear a different suit of clothes and have a whiter looking face and hands than elsewhere, but he is the same after all: physically alert and restless, emotionally eager, socially friendly though shy, mentally absorptive and curious, volitionally independent and stubborn, and with a spiritual nature which is secretly but honestly feeling for foundations and development.

Here, as elsewhere, it will be impossible to separate one portion of this complex being from another and train it by itself, just as it would be impossible to act toward the boy in school as if he were all intellect and no body, or in the gymnasium as if he were all body and no intellect. To the church as elsewhere the whole boy comes, and in it as elsewhere he must be symmetrically trained.

The methods of training boys in the church, then, will not essentially differ from those used elsewhere. The church desires as much as does the gymnasium that the boy should have a sound body, and as much as the school that he should have a sound mind, and as much as either that he should have a sound heart

to govern both. In short, with other philanthropies that work for boys, the church stands for character, developed in mind, body and spirit.

It may be true that the church seeks more than any other institution does. In seeking Christian character it seeks character moved by the Christ-motive as a motive higher than any others possible. But as elements of that character it must recognize, with others, the interdependence of mind and body and the essentials of will training and moral training by self-activity, which have already been emphasized.

When we come to ask what the church has found out about the training of the religious nature, we are at once impressed that both the oldest and the newest study have been little more than statistical analysis. You can catalogue a date or an event, but it is hard to catalogue a boy. Whether it be in the annals of some ancient revival or in the charts of Starbuck we have learned little more than this: that at certain ages conversion is most to be expected; that it is brought about by a certain number of immediate motives which are scheduled and by a much larger number of distant motives, equally efficient, which are forgotten and are not scheduled, and that in addition to those youths gained by certain methods testimony is completely silent as to how many are actually alienated by the same methods.

Without claiming to have gone deeper than others into these depths of the soul life let me state the things which I believe the church is trying to do and show what seem to be the probable means of success in these directions: —

**Holding Boys**                      First, the church is trying to hold the boys.

Recognizing that its methods in the past have failed to keep their grasp upon boys at their age of greatest need and danger, it is trying to learn how to retain the boys through the adolescent period. In thus seeking to fit its methods to the growth of the boy the church is doing one of the best things for future Christian development, since habits of church-going and loyalty grow stronger and more influential upon character with each year they are continued. I have already indicated that, in trying to hold boys, the churches must use freer, more varied and more unconventional means than in the past. If some pious heart tremulously inquires of a given plan, "Is there enough of Christ in it?" my straightforward rejoinder shall be, "Is there enough boy in it?"

But this itself is not enough. Boys must be won to church membership. I have commended the plan of the Episcopal Church, by which the boy is never allowed to think of himself as anything but a prospective communicant. The plan alone might seem mechanical were it not supplemented in so many churches of that denomination by graded boys' clubs, which make a traditional loyalty actual. My own endeavor has been so to make the activities of the boys' club work toward loyalty to pastor and church, and so to create the realization among boys fourteen years of age and over of the naturalness of confessing Christ, that it shall become a current anticipation. We must so adapt our help to their conscious needs and so develop that "team-work" and fraternity spirit, which

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mean so much in sports and in college, in and for the church, that the distressing loss of adolescent life shall be checked. "The church must somehow," says Coe, "become the religious gang to the early adolescent."

### Teaching Boys

Second, the church is trying to teach boys.

Every boys' club, every church society for boys, is in reality a school. Formal school methods need not be used, better not be used, but sound pedagogical axioms must be applied and there must be pedagogic aim.

As to the subjects of teaching, there are the great landmarks of religion taught in the Bible and which I outlined when I spoke of the Sunday-school curriculum. Hardly less important are the applications in conduct, the emphasis of the fact that character, as President Hyde tells us, "is chiefly to do one's work well," and intelligence of and interest in the activities of the church and the world-wide social and missionary work of the kingdom of God. To boys in the city and those who have few advantages, there are many things supplementary to school life which may well be taught, especially those constructive crafts and plays which arouse the energies, focus the attention, train the will, make the child creative, keep him from morbid introspection and direct to his life mission.

### Winning Boys

Third, the church is trying to win boys to the religious life.

I have analyzed carefully the different organizations which are trying to help boys in our churches. I had better, as a sort of summary, speak of several dangers and difficulties in dealing with boys which are inherent

to all these methods and are besetments in any other. One of these is tradition. The fad of to-day becomes to-morrow the traditional way of doing things, and before we know it we have no other.

Another difficulty is uniformity. Tradition is the mortmain of yesterday, but uniformity is the iron grasp of to-day. Wherever it is it throttles conviction and strangles individualism, progress and soul freedom.

There is also the temptation of numbers. As long as people love to roll on their tongues the fact that there are fifteen millions of people in America's Sunday-schools and read with awe the quarterly accounts of the growth in figures of the Endeavor movement, they will cease to try to find out that things need to be measured and weighed as well as counted, and that the other millions, whom our thoughtless and careless methods alienate, cry up to God continually in the face of our complacency.

But in dealing with boys there is often quite an opposite tendency. It is the danger of coddling. Supposing the leader has few boys instead of many, and is using many thoughtful methods; he may awake some day to find that he has done so much for them that they have become paupers upon his charge for recreation, incentive and material for character.

To avoid the danger of coddling I would see that the boy had something to do for the church as well as the church something for him. The "church messenger service of boys" is a recent attractive device to this end. In the boy choir, the giving of entertainments, the sharing of good times with others and in missionary instruction and activity this can be

accomplished. If you are seeking spiritual aims I think the essential thing is to find and group together the Christian boys and make them the personal, active force for evangelizing the others. They are worth more than all sermons, methods and other efforts put together. I have spoken of work *for* boys as useless, of work *with* boys as rewarding, but I am inclined to say that work *by* boys is to be the key-note of future evangelism.

But the greatest danger is unnaturalness. It is safe to say that when one talks with a boy in the Sunday-school class upon religious matters, the teacher and the boy are almost never their real selves. One of the axioms of social effort is never to create a condition among those whom you try to help which you cannot make a permanent one. This is the immorality of an ordinary revival. It creates in the hot night atmosphere of a church, in the presence of a crowd and with the accompaniment of fervid eloquence and exciting music, a social and sense condition which cannot be carried out into the daylight and the home and business. So the Sunday-school teacher must be natural. It is a cowardly thing to say personal things and ask searching questions of a boy in the midst of his fellows which you would not dare to ask that boy privately in ordinary conversation. It is to protect these reserves thus rudely assaulted that a boy puts on with his Sunday suit a disguise which he carries to the hand-to-hand encounters of the Sunday-school and Junior society. The teaching which merely touches that artificial boyhood will be easily slipped off when the disguise is removed Sunday evening

and the boy goes forth to the sport and freedom of Monday.

We are unnatural in method often because we expect unnatural results. I have already spoken of the danger of making prigs. Dr. William J. Mutch sensibly points out that results which are purely religious when produced in young children are always to be regarded with suspicion. The boy is living on the ethical rather than the spiritual level until he is well along in adolescence. He needs homely virtues more than spiritual graces. We are to try not to make little men, manikins, but to produce the promise of manliness. "Even a child is known" — not by his praying, testifying, ecstasies, but — "by his doing."

President G. Stanley Hall has said: "There are the best of psycho-physiological reasons for holding conversion, or change of heart, before pubescence to be a dwarfing precocity. The age at which the child Jesus entered the temple is as early as any child ought to go about his heavenly Father's business, if not too early with our climate, temperament and life. To prescribe a set of strong feelings at this age may introvert attention on physical states, increase passional activities and issue in a sort of self-flirtation or abnormal self-consciousness." The Rev. Parris T. Farwell, who makes this quotation, adds: "The observation of many of us will approve these words of warning. It is not evidence of the wisdom of a course of treatment of children that it brings many of them into the church. The real question is, What kind of Christians does it make? It is comparatively easy to lead children to assent, at a very early age, to our ideas. It is possible

to lead their imaginative minds to a conception of their own sinfulness, such as they ought not to have at their age. It is even possible to lead them to an imaginative affection for Christ which is good so far as it goes, and should be cultivated, but which needs to be supplemented before it can be the power to hold and mold and save which characterizes the loyalty of real discipleship."

The ultimate aim of our effort is to have not only boyhood but also manhood in the church. By winning and holding boys and nurturing them in a natural and growing faith is the shortest road to this happy goal.

In general, methods should apply to nearly all the boys as fast as they come to the age for approach. Since the Sunday-school is the instrumentality through which pass nearly all the children of the community, it is this agency which I would exalt and improve and enlarge rather than those which have followed it.

It is of the greatest importance that  
**Continuity**                      whatever work for boys is undertaken in a local church should have an authorization that shall make it continuous. Too often when a pastor leaves a church all the social organizations which he has built fall like card houses behind him, and his successor either disregards his work or, with little apparent reason, builds up another entirely different set of amateur and puny organizations.

The need for continuity and permanence, by the way, is an argument for long pastorates. In the kind of work I am advocating, where personality is of so much more importance than method, time is needed for influence to be extended and do its perfect work.



## Variety

Methods should be natural in order and application, elastic and rich in variety and adapted to interest and enthuse those whom we reach. More and more I think we may be careless whether our own plan is named after or affiliated with any larger movement, since there are so many to draw help from and such variety of means is necessary and since the purpose of us who have the work to do is not to glorify any society or movement, but to make manhood out of its stuff, boys.

The deepest thing I have heard said lately was by the Rev. Charles E. McKinley: "Every method or agency used in Christian work must give account to God not only for the souls whom it wins and saves, but also for all whom it alienates and destroys." We are not to be satisfied with our success among little children, big girls and old women, if in trying to reach live boys by the same methods we find that we cannot touch their nature or needs.

My own experience and study in a variety of experiments with boys in the church for a period of over nine years lead me to condense my advice into the following suggestions:

## Suggestions

I. The church must place "the child in the midst." It must organize around the child. Its architecture and fittings, its services and activities must make the adolescent the first thought and not an afterthought.

II. There must be in the church, either pastor or another, at least one person who is equipped for work with boys and girls. In the larger churches we must differentiate once more the two functions of the minis-

try and have again "the pastor" and "the teacher." In smaller churches and in family churches I think the second service will yield to a Sunday evening with the young people.

III. The first thing to do is to develop in the primary and principal human institution, the home, intelligent and active care of growing boys and girls. The chief object of pastoral calling is to confer about the welfare of the children. The chief normal work to be done is to train teachers for boys and girls. The imperative themes for the midweek meeting of the church are such as relate to childhood, its training, temptations and local environment. One of the most important practical activities of the church is to fight home-destroying institutions. Each sermon should have a bearing upon the home.

IV. It is desirable to visit, study and coordinate with the church all the other local means of education, such as the home, the school, playgrounds, vacations, libraries, museums, social settlements, local historical sites, etc., before defining the special boys' work in a single church, in order that the work done may be supplementary and may take such advantage as is possible from these others.

V. The following church instrumentalities are to be relied upon, in the order of their importance, in work with boys:

The Sunday-morning service and sermon.

The Sunday-school.

A week-day institute for boys affiliated with the Sunday-school.

Home visitation and consultation.

**A Scheme for  
Church Work  
with Boys**

VI. The following is a practicable scheme for the church education of boys, which requires only the instrumentalities and workers possessed by an average church.

**1. Religious training:**

The sermon.

Sunday-school instruction.

The pastor's class.

Seeking opportunities for service for children:  
choir, errands, entertainments, individual activity, systematic giving, helping at home, keeping the Ten Commandments and living the old-fashioned virtues.

The evangelizing of boys by boys.

Personal and individual care.

**2. Will-training:**

Such as by wood-work, cooperative construction, making of games, designing of Bible book-covers, games and play.

Recognitions for church attendance.

**3. Heart-training:**

Such as by liturgy, music, stories and pictures, drama, pets, the Knights of King Arthur, Bible and hymn-learning, personality of leaders.

**4. Mind-training:**

By collections, printing, saving, missionary and general information, talks and tours, superintended reading.

## 5. Physical training:

Marches and drills, tramps and camps, wood-work.

## 6. Social training:

Socials, entertaining others, social service, missionary giving.

### **Church Services**

I have been led more and more to exalt the Sunday-morning church service as the chief religious influence upon

• boys. I have received encouraging results from the offering of simple recognitions for attendance and from a boy choir. I have also been impressed that by "the foolishness of preaching" much can be done. Mr. McKinley, whom I have quoted before, exalts this as the divinely appointed agency for the redemption of boys. He calls attention to it as the opportunity "where, all unquestioned and all unobserved, he may lift up his heart to God, where, without being hastened or pressed, he may think out his long thoughts until they settle his character for life." A rich, expressive service, thoughtful and generous prayer and fervid, luminous preaching — surely these are bread of life to the age of wonder and awakening.

I used to spend considerable labor in that difficult task of preparing five-minute "sermonettes." They require as much work as a sermon. Somehow they interrupt the continuity of the service. Recently I give the entire time at one morning service a month to a sermon to children and young people. I am consciously addressing children from ten to fourteen. The theme, the language and the treatment are solely for them. I find that no sermons are more popular. There

are many younger children who understand most of what is said and there are a great many adults of adolescent minds and hearts who are overshoot by conventional, abstruse and scholastic discourses, who are refreshed.

**Present Needs**      Two or three points are impressed upon me as those upon which present-day emphasis is needed. The occasion for the need is in every case a neglect in the practise of the home or in the common ideals of the church. One of these emphases should be upon the Bible. The traditionalism of our older thinking made the Bible a remote and unnatural book, while the newer treatment has not become the possession of the layman sufficiently to be used in the teaching of children. For reasons aside from these the Bible is neglected. I do not find that boys often think of it as an attractive book or an every-day book. Sometimes they seem to think it is rather to be ashamed of if one is found carrying it or reading it. Without diminishing its sacredness we ought to show that it is truly interesting reading and continually practical. To adorn its pages and to own a respectable copy of it will make a boy feel differently about it. He should see it as a varied literature, as sixty-six books rather than as one, as story-book and daily hand-book. He should know it in the modern language of "the Twentieth Century New Testament." He should be taught to test it by modern biography and daily practise in ethics. It should become more vital that Jesus may be more vital to him.

No more crying need exists in the church than that of missionary instruction for children. I consider that

the whole future of its home and foreign departments depends upon its relation to childhood. The whole problem of missions consists in training up future givers. We are worrying about the consolidation of our too-many societies, our "twentieth century funds" and our "forward movements," and especially about our depleted treasuries, the occasion of all the rest, when the real lack is the fundamental one of interest. We have by each mail some new form of literature intended to increase interest, but its statements and appeals are not calculated to arouse interest where it did not always exist, and it goes to the same place where the literature of similar appearance and illustration, the patent medicine circular, goes — the wastebasket. We have missionary secretaries, who may either bore us with their annals and figures or melt us to sentimental tears with their touching tales, "touching" to the pocket-book, prudentially emptied beforehand of all but lesser coin, but so little touching the intelligence that we often forget to what cause we have been giving. Now this arousing of interest should be all done before adolescence closes, for at that time close our keenest memory for facts, the most permanent impression made upon the emotions and the formation of the ideals. It is a dreary country through which one travels who seeks to find a missionary literature that children will read, manuals of instruction that are practicable and other methods of exciting attention that are interesting. We need in our Sunday-schools and in our lesson system so to incorporate missionary teaching that it shall take the dignity and importance of the revealed Word itself. When I speak of "mis-

sionary teaching " I plead for something really deeper. What we want is not money for " causes," but loyalty to loves. " It is not what you do for him, but what he does for you and for the crowd," says Joseph Lee, " that makes the boy loyal." Having won loyalty through service you want to ally the boy with all social progress. It is a narrow, jealous church that gives information only of its own little denominational " boards " when all modern social movements and even current history are equally portions of the kingdom of God. We want in our week-day organizations dramatic and pictorial methods that shall enthuse and inspire the early love and generosity of boys and girls for the great world causes. Our greatest need here, of course, is that the home should originate this enthusiasm. Perhaps if we begin with the children now — not in mournful little missionary societies presided over by forlorn and lonely workers, but in the central educational institute of the church and with an adequate literature to take the place of the literature wasted upon adults — perhaps we shall have fathers and mothers some day who will do more of this themselves.

We need, too, to emphasize that religion is service. To gather children when they ought to be helping their mothers or studying their lessons is unchristian. To foster a desire to be good without being good for something is mischievous. To create a committee for the purpose of watching its chairman do its work is an American fault not confined to children's societies. It is also paralyzing to a child to be set to do work that he knows very well is not worth doing. It is the

supreme duty and privilege of the helper of boys to give him the very highest inspirations possible to the soul and then to do the difficult thing of making them applicable to that hoddenn gray, homespun stuff called Duty.

**The Author's  
Experience**

It is my own habit, as a pastor, to enroll my Sunday-school in divisions in the order of maturity, and to endeavor that none shall pass into or through adolescence without my personal attention. The number in that period at once may not be very large, but it embraces in a very few years all the children in the church at their most susceptible age. I visit the homes and schools of these children for conference and information as often as possible. As soon as cold weather approaches I gather them in informal groups, after school or Saturdays, for activities, not previously announced, varying each year, in short courses and conducted as much as possible out-of-doors and at home. I have been doing the only strictly religious work, outside of the preaching and securing for them the best teachers in the Sunday-school, just before Easter in the form of free Sunday afternoon conferences. I rely almost entirely upon real friendships thus created, a mutual enjoyment of the society of each other, coordination with the home, carefully cherished loyalty to the church and salvation by displacement. I believe it to be important to gain this friendship early in adolescence and to regain it by earnest tact in that trying period of independence and change which precedes reconstruction, at sixteen to eighteen. It is at this latter time that the pastor needs to give most personal care to his young people's societies,



which, conducted by others and by methods possibly not adaptable to boys of that age, sadly lose those who most need to be held. At twelve and at sixteen are the points for personal work — the former for acquaintance and association, the latter for meeting restlessness and doubt; the former for counteracting evil influences, the latter the Golden Age for good influences. This latter is the "emigration period" of life, corresponding perhaps in the race-life to the fruitful years of the discoverers and pioneers. In general, I try to enrich the lives of the boys as much as possible, to be of real service to them and to know and love them. I become so much interested in studying them and in learning from them, the only true friends that one in maturity is ever sure of, that I scarcely ever think of myself as their teacher, except in the pulpit, where I always find before me many eager, boyish faces.

As for results, I find that a considerable group of young people always offer themselves to the church as fast as they mature, coming spontaneously and together. I have had mothers come to me and tell me with emotion that their boys were changed in their conduct at home, and this was testimony of the most satisfying character. I have seen some of these changes with my own eyes and have watched young men go out into life feeling that my touch had been in their molding.

**The Opportunity**      It is intensive work. Sometimes it seems to be small in its reach and grasp. One holds but a few among so many. Yet another Teacher was content to have twelve disciples. And in every group, in Sunday-school, Y. M.

## THE BOY PROBLEM

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C. A. or boys' club, there are always a few key-boys. If you master them you have influenced all. It takes but a few years of this kind of work to make a man unwilling to do any other. To become an artist in spirit-building is to write poems and paint pictures not for dusty libraries or quiet galleries, but for millenniums of benediction.

My message is really this: We must rely less upon scheming and method and cease to look for the prophet of a miracle movement that shall solve our problem. In home and community and church we shall save our boys as Jesus did the world, by the sharing of life with them. For them we must go down into the Galilee of simple-heartedness and the Samaria of commonplace and dwell at the Nazareth of childish toil and struggle and kneel in the Gethsemane of intercession, yea, and climb the sacrificial mound of Calvary, as did the fathers and mothers and saints of old, to bring them to God and to form in them the eternal life of a new creation.

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## VII

### THE BOY IN THE HOME

ONE who writes with boldness on the social education of boys in general may well hesitate to speak on their moral education in particular. A man may in social endeavors lay the responsibility for imperfect results upon his coworkers, the parents of those with whom he works and the boys themselves, but in his own home there is no one but himself to bear that responsibility, except his wife, who is probably doing her own share nobly and a part of his own besides. He who humbly feels the need of setting his own house in order has little time to give counsel to others.

Still, if a man has learned anything, even in humbleness of spirit, he ought to share it.

It is some time before the true awfulness of parenthood dawns upon a father. He rejoices with exceeding great joy and ignorance when his first man-child is born. But he has as yet no idea of what is expected of him.

It is not what the community expects of a father that is so alarming; it is what his own child expects of him that frightens him. It is the unexpected way in which young children deify their fathers which startles most men into their senses. When a man hears his babe say his prayers to himself, or notes his implicit confidence that he himself is quite omnipotent, it makes him uneasy. No one ever told him that he was to become

God to another soul, some day. He recalls that God has no bad habits and no blue Mondays. This gives him much food for thought. To realize that this young creature implicitly expects of his father unvarying truth and universal evenness of spirit is disheartening to one's sense of ease.

The secret of a great fatherhood is the habit of incarnation. There is practically nothing else we have to do, but this is a thing that may well tax all our strength — always to put ourselves in our child's place. And this is something, after all, that nobody else can teach you, though many will try. What you learn you learn in the laboratory, from the objects of experiment themselves.

The only infallible teachers of fathers are their own children; and what most of us keep busy in doing is to try to prevent them from finding it out.

Many people are willing to give everything to boys — their own or other people's — except the priceless gift, themselves. They offer their personality to others much as that curious South American lizard, which, when pursued, shakes its tail off and leaves it in the path as a bait, while it flees on to shelter. It is not easy to do. Some one remarks that it is a great man who can put himself in a small place and not feel cramped; and Plato said: "Many are the wand bearers, but few are the true bacchanals." Yet the weakness of most fatherhood is its externalism.

In the first chapter I laid considerable stress upon the imminence of the boy's physical nature and his avidness of life. His response to every impulse is more intense than that of girls. This extremity of the boy's

feeling often leads to irregular acts. Certain years of the boy's life have been called the semi-criminal years. It has been discovered that the very year which is the acme of the criminal period is also the height of the conversion period. You can expect anything of a boy at that period, and when he is most susceptible to evil he is also intensely susceptible to good.

But as we study this curious inconsistency we notice this one satisfying fact — that every one of these instincts and passions connects with something also that is good, and there, I think, you have the key to the situation. The Master spoke of it in one of his parables when he told of the man who had a house in which was an evil spirit, and he drove out the spirit and swept the house, but instantly seven other spirits, each worse than the first, came in. The good drives out the evil or the evil drives out the good. Salvation by displacement is the great principle for the moral development of boyhood.

All these qualities, if they can only be focused on the right things, will drive out the evil. We must offer him interpretations of these enthusiasms and ideals. We must interpret them to ourselves not as indications of total depravity, but simply of abundance of life.

Now in order to meet this abundant life in my boy in the right spirit several things are required of me.

<b>Health Necessary</b>	For my boy's sake one thing I need is health. Not for the purposes of corporal punishment, but so that he will not be ashamed of me. He wants me to be his hero always, but when the great heroic years come on and he believes, with his old Greek contemporaries, that the laurel is
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better than the bay, he will think I am all very well, but that I don't amount to much in the real world unless I am strong and swift on my feet, hold my breastbone high and am able to see my toes as I look down across my waistcoat.

I see that as the boys wander through the medieval realms which they must traverse before they become my contemporaries, I must be much out-of-doors, away from the crowd and hard by hills, waters and flying clouds. I know that I shall have to camp out, try to learn to like what no one who has outgrown boyhood can newly learn to like — to fish, to hunt, to swim. I must learn to tell a toadstool from a mushroom and a birch from a balm of Gilead. It makes me old to think of it, and I lament the boyhood I never had, because I was such a good child that they let me read books when I should have been roaming God's wonderland, and made me learn to swim in the bathtub.

Think for a moment of the things children like in the country. What are the elements of a boy's heaven? Pets, things to eat, quiet nooks, homemade toys, sportsmanship and a chum. Now these are just the simple sort of things we need for ourselves. They take us away from hotels, parlors, best clothes and sedentary employments, and constitute that change which is itself rest. I know it requires a deliberate act of the will sometimes to alter one's winter habits suddenly. I myself find it hard when the cry rings through the upper hall in my country house at 5.30 in the morning, "The last man out of bed is a nigger," to get myself up quick enough to avoid being the colored gentleman for that day. But it is good to do.

Most parents do not have enough fun with their children; some because they think parenthood is a profession and take it too seriously, and most because they get all tired out with them in the winter. Vacation is a great opportunity to regard the young through joyous eyes, undarkened even by child-study. Let a father count that day lost whose low descending sun has not seen him laugh with his children.

**Humor  
Necessary**

One thing every one of us needs to crave constantly is the sense of humor. The boys are getting into the awkward age, when their nerves and their muscles do not keep pace in growth. Now humor among boys is a form of awkwardness, an intellectual ungainliness. No boy is really irreverent; he is only humorous. A group of boys are not consciously noisy or a nuisance. Their actions are expressive of joint humor. It takes humor to see humor and to bear with it. George Eliot never said a truer thing than when she once remarked that "there is no greater strain of friendship than a different taste in jokes." We always need a gift in prayer, but during the trying days of adolescence I pray that I may have a gift of humor. There is no situation which seems serious that does not have something funny in it. To be able to see that will save the situation. Sarcasm is wit, not humor, and it has almost no place in a parental vocabulary. The sense of humor in a parent is the only thing that can help a boy live through his moods and despairs and that can enable us meanwhile to be able to live with him. Humor at its highest and best is the same as insight.

**Reality  
Necessary**

The key-note to all this is reality. A boy is the most real creature alive. He sees things straight through and he always tells the truth when he is not scared into lying. He has a horror of moralizing, "personal work" and good advice. He does not like to be wept over by a woman or caressed or prayed over by a man. His ideals, because of his splendid physical vigor and rapid growth, are largely physical ideals. "Nipper Brown is the best scholar in my class," confesses the author of "The Real Diary of a Real Boy," but adds, with simple pride, "I can lick him with one hand." Life to a boy is, as it is not to us, real all the time.

Unto such a person it is no use to come with finger on lip or frown on face or even with a rosy apple hitched to a prayer-meeting — if you would find him at home. We must bring to these boys a religion that is as real as themselves and that will live among their boyish instincts. They must be allowed to be boy Christians in a boy's, not in a man's, way.

Reality is the only thing worth working with or for in trying to help boys. A boy may be able, as a recent writer expressed it, "to disgorge Bible verses like buck-shot out of a bag," or willing to turn his soul inside out in a prayer-meeting like a turkey's gizzard, but if he is not honest and clean in his living he has simply become a young whitewashed sepulcher. Methods, too, must have real ends in view and appeal to real instincts. The supreme opportunity of parents with boys is that they may make a constant and unadulterated appeal to enthusiasm. As this is something every normal boy is ready to furnish in quantities, you have only to



engage it wholesomely to get hold of the whole boy.

The anthropologist explains most of the moral aberrations of boyhood as the emergence or persistence of savage instincts. If these can be prevented from functioning, they wither and disappear. They are so prevented by filling the life full of the opposite tendencies. It is the filled and not the empty life that is morally safe. The boy who has learned the cost of making things is not so likely to destroy other people's property. The boy who can be made enthusiastic in doing something is never going to have time or desire to be obstreperous. The boy who has been stirred to live for some large purpose is not so subject to the temptations of intemperance or pleasure.

We are then, in short, to keep busy appealing to a boy's real instincts and in trying to get him to enjoy his virtues more than he does his vices. My experience is that it doesn't make much difference what method is used. The essential thing is to have hold of one boy by as many handles as possible.

**The Advantage  
of a Country  
Home**     A little girl once moved from the country into Chicago. When the first night came and she knelt down among the boxes in the closet that was to be her chamber, she put up this petition: "O Lord, have mercy upon us. Thou hast taken us out of the bright and beautiful country to this dark and dirty city, *where we can see thy dear face no more.*" Of course it is the last phrase that is pathetic. Life with the Divine Companion is difficult to children who live in our great cities.

While I was hanging to a strap in a car the other day I got to thinking about Abraham. A verse in the olden story came to me with a sensation of restfulness and quiet: "And Jehovah appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day." The contrast between the patriarch in his tent door and the American jammed into a flat seemed to me very refreshing.

Abraham had plenty of leisure. He kept office hours with his own heart. He not only got a living, but he got time to live. He had so few things that he used them all every day. He lived down through everything he had. When he came to a green pasture he did not race around it to take bird photographs. He lay down in it beside the still waters and restored his soul. He had selected a lot of things not to know. Mrs. Whitney once said that the test of a man's life is the things that get crowded out. Abraham knew nothing about "the latest," whether scandal, horror, fad, book or evening edition. In his day even yeast and fire were hard to get. To-day the things worth while need to be put on top shelves so that men will have to care to climb for them.

There isn't much to see in a tent, therefore tent-dwellers are always looking out of the door. They have a childish aliveness, joyousness, welcome to all that approaches. Now how many men do we know who are so interested that they displace books, and how many books that displace themselves by the enthusiastic activities they impel? How many people find their virtues as interesting as their vices? Who has made the simple life so divine that he wonders not to find that God is his guest?

But Abraham did all this by running away from the city. The reason he had miracle-children who star the sky with their glorious names is because they were born and brought up in the country.

We who cannot live in the country must struggle strenuously to provide such substitutes as we may for what country life means.

President Bryan, of Franklin College,  
**"Getting** was for a couple of years at the head of  
**a Few** the Department of Education in the  
**Exposures "** Philippine Islands. I was talking with him one day at a teachers' convention when a typical country hoosier pedagogue came up to us and drawled out, " Say, perfesser, that was quite a jant you took aout among the Philippians. Did yer see much? "

" Well, I got a few exposures."

Getting a few exposures is one of the privileges we ought to try to give our children. They need them.

I had entered a boy in the Boston Latin School. One day I received a peremptory summons to the school. So I went and asked the principal what was the matter. He asked me to sit down and wait and see. After I had sat an hour I wanted to take the boy out and see that he received proper treatment. -He acted as if he were patronizing the school. He had got what we call " the college air." The boy of twelve was already *blasé*. He had no reverence toward the knowledge or even the splendid traditions of the school. But he was not the only boy in the room afflicted with that disease.

If this sort of thing keeps on, it is going to be serious. The primal thing in education is reverence. Plato said

so; Jesus said so; Ruskin said so. It is essential that the boy should have a chance to find out that there are greater and grander things in the world than his own self. He must see that the stars do not revolve around his own person.

One of my favorite pictures is a painting called "The Lion's Cubs." A group of English schoolboys standing in Saint Paul's are looking eagerly at the memorial tablet to Lord Nelson. Each face is transfigured with hero-worship. A boy is the only creature who can admire anything without thinking how he looks when he is doing it. And not many boys nowadays can do it.

Boys must be exposed to nature, to work, to good books. And then I would have children exposed to folks. I don't mean mobs, but just folks.

There are some folks whose touch upon children's heads is a chrism. To entertain such angels is the chief thing for which hospitality was invented. I know of homes whose furniture is modest but good — much of it on the walls in the forms of books and pictures, and little of it in the form of things to trip over and that have to be dusted — where some of the greatest names and some of the best men are being constantly welcomed. Into one such home in Connecticut the other day came Saint Charles Wagner, he of the Simple Life. The eldest daughter served the table at breakfast, the baby asking the blessing at table, at family prayers the children were prayed for by the father-priest by name. The good saint acknowledged then and there that he had once had a vision of the Simple Life, but now he had really seen it. And the children, not being told or

knowing how great were the men who sat at the board, to which a father's shrewd love had invited them for his children's sake, only felt that every guest became a blessing.

**The Way of  
God with  
a Child**

And now I want to approach briefly but reverently what Horace Bushnell when he wrote his own biography beautifully called, "The Way of God with a Soul."

The spiritual life of a little child is like a little cup, brimming over with the water of life and easily spilled. But it is very little.

The penitence of children for their misdeeds seems usually so slight and temporary. Their little sins are as much a surprise to them as they are a grief to us. They are mostly the product of childish ailments or the result of a web of circumstances in which a child finds himself quite innocently entangled. The phrase with which Boss Tweed in the Tombs apologized for his striped career exactly represents their feelings: "I tried to be good, but I had hard luck."

This being the case, efforts for maturer qualities ought evidently to be avoided. To expect or strive for a religious "experience" from a young child is as foolish and pathetic as to seek to secure an apple crop from sapplings. A good-hearted little one will, if brought up in a minister's family, for example, try to be as pious as his parents, just as a two-year-old apple tree of mine bore itself to death one summer in producing some precociously fine pound sweetings. We may as well realize, as Paul did, that it is first that which is natural and afterward that which is spiritual; that a child must

become manly before he can become godly. A normal child will say his little incantations which we call prayers, invoke his tooth when it aches or his pocket fetich when he is in a tight place, and look for miracles of deliverance when he is in trouble. We need not question or rudely disturb such imaginative and savage-like faith. It is faith — the only faith that is genuine in a child. In the meantime, we, of course, may habituate him to right conduct and religious observances, rejoice in the dear, uncovenanted graces of his heart, furnish him vacant formularies which he will first grotesquely and then maturely populate, and give him thus the materials and the skill for building life.

Probably if children really do in any way "rehearse the race life" they do it more in their religion than in any other way. With them, as with savages, it is probably fear which first teaches them really to pray. Thus they learn to depend, and for a child to depend, or a man to cease to make excuses, is to pray.

The principal thing that a child has to do morally before he is twelve is to grow a conscience. The principal thing after that is to get power to use his will.

I would be very glad, if I were sure it were a good one, to be able to button my own moral code around my child, knowing that it would probably protect him until he was big enough to outgrow it, but I would much rather be sure that he had learned to speak the truth in his heart. If a boy can always do that, it is about all one ought to expect of him before he is twelve. If he obeys me, that is discipline, but if he learns to obey himself, that is character.

**Punishments**     Among all the experiences of early boyhood it is in punishments that a father learns most how hard it is to be God to a child. Anybody can lick a boy in anger with a good relish, but after it is over he knows with shame that he has been a coward and a brute to do it. The child may not realize all this. The zest with which my father used to castigate me gives me now a belated but keen satisfaction. Still it is required of a man that in giving a licking to the glory of God he should do so after fasting and prayer. Those are the modern miracles by the laying on of hands, but the father who can perform them realizes what it meant for old Abraham to lead young Isaac up Mount Moriah.

It may seem quixotic to say, but I am convinced that after a boy is old enough to tussle with his father he should only be whipped with his own consent. I have known a boy to wait a whole day before he was ready to see things in this light, but when he did there were the same kind of tears in his father's eyes as in his own, and when they went downstairs together their arms were across each other's shoulders.

But after so saying I pause and lay my hand on my mouth and am still. If I must not punish when I am angry, shall I, on the other hand, wait and seize upon my boy a number of hours later when he comes running up to me with a smile, and wallop him with calm, passionless conscientiousness? Or if I will not perform any corporal punishment, how shall I differentiate "moral suasion" from ordinary "jawing"? Or if "self-government" be my fad, what shall I do when the child refuses to obey himself? Shall I make him

obey me or shall I let him try the expensive and circuitous way of his own mistakes?

With your kind permission, let us now change the subject.

Nothing is more beautiful about a child than his forgivingness. As the dog brings his wound to the master who has caused it, so, in sweet unconsciousness that he is magnanimous, the child clings to the parent who has spoken thoughtlessly or cruelly. Oh, for this, my child, forgive me, that I have so often deserved your forgiveness! And yet I need not pray so, for the child has forgiven without being asked and without reluctance.

But the time is coming when that forgiveness is withholden. Not that the boy would not like to pardon, but when he becomes a genuine personality the lad with the self-respect which personality implies, and a new sense of justice, as yet more sentimental than judicial, cannot forgive the wound to himself without consenting to his own soul-murder. Here is where the test of parenthood comes. Here is where the insight of a parent is best shown, when he knows how to see that the issue is not obedience to the parent by the child any more, but the lad's obedience to himself. In a sense it is true that after fourteen or so the child cannot obey another if he is ever to be more than a child. To break a will now is to break a life. The exercise of authority now for its own sake means the death of all kindly relations between parent and child forevermore. Here is where are played the saddest tragedies in some of the most Christian homes.

During adolescence it seems to be a chief task of the parent, and especially of the father, to cling to the boy



with a steady and friendly companionship, minimizing as far as possible nagging, faultfinding and volunteer advice, preparing for every occasion when guidance or rebuke is really necessary by the most careful review of the lad's purposes and conduct from his own standpoint, honoring the boy's sense of justice and his half-blown resolves and endeavors, and always keeping cheerful but not sarcastic, humorous but not witty and both impartial and generous in attitude. Occasionally there will be gleams of encouragement, as when the parent making a suggestion instead of a command has found that it was immensely more effective. For perhaps his son says timidly, "Father, I wish you would tell me I *can't* do this, instead of saying that you'd rather I'd not. If you'd command me, I'd have the satisfaction of disobeying, but when I know what you want, I want to please you."

**The Grace  
to Suffer**

Happy the parent who has grace to wait while his child walks through the far country of disillusionment and until he returns home, no more a boy, but a man. Happy he who can outlast "the equinoctial gales of youth" and then meet him with joy and welcome, and sit down with him as he clothes his old toys with new knowledge, and enjoy with him the dear-bought salvage of manhood.

But, after all, there is one supreme grace of incarnation that we need, — the grace to suffer. At my best I shall misunderstand and I shall be misunderstood. The boys must make mistakes, they have a right to, but it is father and mother who will suffer because of them. They may go very far away from home, and the

## THE BOY PROBLEM

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lengthening bond that binds them back will be the tortured strands of their parents' love. And even if they succeed, they will forget, and they will never know what it cost to bring them up, until they try it with our grandchildren.

But the cost and the reward shall be that we are learning the Fatherhood and the Motherhood of God.

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Education in Religion and Morals, by George A. Coe.

Educational Evangelism, by Charles E. McKinley.

Boys' Self-Governing Clubs, by Winifred Buck, or The Boy and His Clubs, by William McCormick.

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